

China's Millions

North American Edition

ILLUSTRATED

1920

CHINA INLAND MISSION

Mission Offices

237 SCHOOL LANE, PHILADELPHIA, PA.
307 CHURCH STREET, TORONTO, CANADA

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CHINA'S MILLIONS

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MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
JANUARY, 1920

MISSION OFFICES
507 CHURCH ST
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耶和華以拉

JEHOVAH JIREH

There they dwelt
with the king
for his work.

1 Chronicles 3:17

CHINA INLAND MISSION

MISSION FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

General Director

D. E. HOSTE, SHANGHAI, CHINA

Director for North America

HENRY W. FROST, PHILADELPHIA, PA.

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Rev. John McNicol, B.D., Toronto, Ont.

Rev. D. McTavish, D.Sc., Toronto, Ont.

Rev. O'Brien, K.C., Toronto, Ont.

Principal T. R. O'Meara, D.D., Toronto, Ont.

Elias Rogers, Toronto, Ont.

T. Edward Ross, Ardmore, Pa.

Rev. J. McP. Scott, D.D., Toronto, Ont.

Rev. W. J. Southam, B.D., Winnipeg, Man.

Rev. D. M. Stearns, Germantown, Pa.

Rev. F. A. Steven, London, Ont.

Rev. R. A. Torrey, D.D., Los Angeles, Cal.

ORIGIN. The Mission was formed with the object of carrying the Gospel to the millions of souls in the inland provinces of China.

METHODS. (1) Candidates, if duly qualified, are accepted irrespective of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (3) No collections or personal solicitations of money are authorized.

AGENCY. The staff of the Mission in January, 1919, consisted of 1,057 missionaries (including wives and Associate members). There are also over 3,500 native helpers, some of whom are supported from the Mission funds, and others provided for by themselves or by native contributions.

PROGRESS. Upwards of 1,600 stations and outstations have been opened and are now occupied either by missionaries or native laborers. There were 6,079 baptized in 1918. There are now about 45,000 communicants. Since 1865, over 70,500 converts have been baptized.

MISSION OFFICES

237 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

MISSION HOMES

235 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

INFORMATION FOR CORRESPONDENTS AND DONORS

Correspondence should be addressed, donations be remitted, and applications for service in China should be made to "The Secretary of the China Inland Mission," at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

NOTE.—Postage to all C.I.M. stations in China (including Shanghai, Chefoo, etc.) is now five cents per ounce from Canada. The rates from the United States remain as they were.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission" and for the private use of that individual.

FORM OF BEQUEST—I give and bequeath unto the China Inland Mission (note the sum of dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

FORM OF DEVISE—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property), with the appurtenances

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

PRAYER MEETINGS on behalf of the WORK IN CHINA connected with the CHINA INLAND MISSION are held as follows:

Germantown, Pa. Church of the Atonement, Chelton Ave.	Weekly, Wednesday	8.00 p.m.
C. I. M. Home, 235 School Lane.	Weekly, Friday	8.00 p.m.
Pittsburg (N.S.), Pa. Gospel Tabernacle, 809 Arch St.	Weekly, Monday	2.30 p.m.
Albany, N.Y. Bible School, 107 Columbia St.	Monthly, 1st Thursday	8.30 a.m.
Buffalo, N.Y. , 662 East Utica St.	Monthly, 3rd Tuesday	8.00 p.m.
Lockport, N.Y. , 189 East Ave.	Monthly, last Tuesday	8.00 p.m.
Venkov, N.J. (Atlantic City). 14 So. Sacramento St.	Weekly, Friday	3.30 p.m.
Cleveland, Ohio , 4233 Cedar Ave.	Monthly, 1st Monday	7.30 p.m.
Detroit, Mich. 114 Stanford Ave.	Monthly, 1st Thursday	8.00 p.m.
Grand Rapids, Mich. Res. Mr. E. Vonnink, 334 Clancy Ave.	Monthly, 1st Friday	7.45 p.m.
Pontiac, Mich. 166 Mt. Clemens St.	Monthly, 1st Friday	7.30 p.m.
Laurium, Mich. First Baptist Church	Monthly, 2nd Thursday	7.30 p.m.
Superior, Wis. Res. Mrs. G. H. D. Hanson, 1206 Harrison St.	Weekly, Tuesday	8.00 p.m.
Minneapolis, Minn. Tabernacle Bap. Ch., 23rd Ave. S. and 8th St.	Monthly, Thursday after 1st Sunday	
Bethel, Minn. The Baptist Church	Monthly, Wednesday after 1st Sunday	
St. Louis, Mo. , 4559 Delmar Boulevard	Semi-Monthly, 2nd & 4th Monday	8.00 p.m.
Kansas City, Kan. First Presbyterian Church	Monthly, last Tuesday	8.00 p.m.
Los Angeles, Cal. Res. of Mrs. O. A. Allen, 949 No. Normandie Ave.	Monthly, 2nd Monday	7.45 p.m.
Berkeley, Cal. Res. Mrs. Rakestraw, 2518 Dana St.	Monthly, 1st Thursday	8.00 p.m.
Seattle, Wash. Res. of Mr. D. G. Whipple, 1816 38th Ave. N.	Monthly, 2nd Tuesday	8.00 p.m.
Bellingham Wash. Y.W.C.A.	Bi-Monthly, commencing 2nd Monday Feb.	8.00 p.m.
Toronto, Ont. C. I. M. Home, 507 Church St.	Weekly, Friday	8.00 p.m.
Hamilton, Ont. Caroline St. Mission	Monthly, 1st Wednesday	
Niagara Falls, Ont. Res. Mr. D. McLean, 5 West Ave.	Monthly, 3rd Friday	8.00 p.m.
Ottawa, Ont. , Y.W.C.A.	Monthly, 2nd Friday	8.00 p.m.
Scudder, Ont. , Sec. Mr. Geo. E. Pegg.	Monthly, 1st Tuesday	
Montreal, Que. , 350 MacKay St.	Monthly, 1st Monday	4.00 p.m.
Halifax, N.S. , at various homes.	Monthly, 2nd Monday	3.15 p.m.
Winnipeg, Man. , 557 Wellington Cres.	Monthly, 1st Friday	3.00 p.m.
Calgary, Alta. , 1328 11th Ave. W.	Monthly, 1st Monday	8.00 p.m.
Vancouver, B.C. C. I. M. Home, 1017 Tenth Ave. E.	Specialty arranged meetings, 2nd & 4th Fridays	8.00 p.m.
Bible Training School , 356 Broadway W.	Monthly, last Tuesday	8.00 p.m.
Y.W.C.A. , Dunsmuir St.	Monthly, last Wednesday	3.00 p.m.
Victoria, B.C. Book and Bible Room, Fairfield Bldg., Cormorant St.	Monthly, 1st Monday	3.00 p.m.
	Also occasional meetings.	8.00 p.m.

CHINA'S MILLIONS

TORONTO, JANUARY, 1920



SOME DOORWAYS IN YUNNAN. AT THE LEFT, BEFORE A SHOP FRONT WITH CHINESE ADVERTISEMENTS UPON THE CLOSED SHUTTERS, A MAN IS SITTING MENDING HIS COAT, WHILE IN FRONT OF HIM LIES HIS MERCHANDISE, A MATERIAL USED FOR KINDLING FIRES AND MADE FROM FIR TREES AND DRIED GRASS. IN THE CENTRE IS THE FRONT DOOR OF A



Photographs by Rev. George H. Booth



PRIVATE HOUSE WITH PAINTED DOOR GODS. AT THE RIGHT* IS AN INN AND RESTAURANT WHERE A GROUP OF COUNTRY WOMEN ARE RESTING AND CHATTING BEFORE STARTING OUT FOR HOME. NOTICE THE DOOR GOD UPON THE JAMB OF THE NEARER DOOR. THESE PAPER GODS ARE PASTED UPON NEARLY EVERY DOOR TO "PROTECT" THOSE WITHIN

Spiritual Statemanship

The Prayer Union Letter, or annual message, for 1920, from the Home Director to the members of the Prayer Union *

"There they dwell with the king for his work"—1 Chronicles 4:23

THE five years of war, now happily past, gave men a new and great vision. It is hard to find compensation for war, whether such be great or small, for all war blights true and holy living. But here is a recompense. Men were thinking in terms of towns and cities, or, at best, of nations. Now, they are thinking in the larger terms of international and world life. In a natural sense, a universal brotherhood has been recognized, and, as a result, it is felt that the interest of the whole is that of every part. President Wilson has been the chief exponent of this new order of thought and the proposed League of Nations is the expression of this larger conception of living. We may or may not agree with the President and the League. But we must admit that the one and the other have projected into life an altruism which has never before been known. The reason is that the world war gave a world vision. And what men have seen, they have come to think and feel.

Moreover, what has taken place has made each man, not only a cosmopolitan but also a statesman. The boot-black now has his idea of how battles should be fought and peace should be secured. The serving-maid, though she may be anti-suffrage, is not slow to tell you what she thinks of Wilson, Lloyd George and Clemenceau, and she has a positive conception of the methods of congress and parliament. I saw in New York two years ago, an elderly man, with stumps of legs, sitting on the pavement with his back against the wall of the Madison Square Garden, patiently waiting for the passer-by to purchase his tawdry wares of buttons and shoe strings; but he was not soliciting trade; on the contrary, he had his large-rimmed glasses on and was pouring over the first-page news of the "New York Times," and I doubt not that this beggar would have been quite prepared to argue with you concerning the right or wrong of the Gallipoli campaign. Thus it is lower down. And thus it is, also,

*The China Inland Mission "Prayer Union" was organized in 1893, to secure to the Mission, and thus to China, the blessing of a definite, frequent and united prayer. It was felt—and is felt more and more—that all the needs of China and the Mission may be reduced to this, the need of prayer.

Christian friends, now, from all parts of the world, count it a privilege to be the Lord's remembrancers in behalf of the Mission and of China, and are enrolled as members of the Union. No pledge as to the time of prayer is asked for, but it is understood that, if possible, petitions will be offered daily for the following definite "objects":

All churches and Christians; all missionary societies

and officials; and all missionaries and candidates in the homelands.

All missionaries, native helpers and native Christians in China.

All missionaries, native helpers and native Christians of the China Inland Mission.

The millions of China that many may be saved and sanctified.

More laborers in China, foreign and native.

Any friend desiring to join this service at the throne of grace in behalf of China's perishing millions is asked to give name and address to the Prayer Union Secretary, China Inland Mission, 507 Church St., Toronto, Ont.

higher up. The average business man, nowadays, knows as much as the cleric of days gone by. Even the ward politician of the present thinks more largely than the senator of a few generations back. Potentially, if not actually, low and high, poor and rich have suddenly become statesmen, that is, men who understand the art of government. Small life lies behind us from this time on, for things on every hand have suddenly become big. Men see and think large; they have therefore definite conceptions of what needs to be done in the body politic.

And what is true of men at large is also and particularly true of Christians. In the nature of the case, a Christian is a seer, a cosmopolitan and a statesman. It is his birthright to possess these attributes. The infinite Holy Spirit is in the man of God, the all-period and all-the-world Scriptures are before his eyes, and he has companionship with the good and great of all times and climes. The son of a king sees kingly things, hears kingly talk, and becomes, in consequence, kingly in thought, word and deed. So the Christian, by inheritance, sees world-widely, thinks heaven-highly and lives in the realm of the ages. Christians differ in regard to these things. But a babe in Christ, in many respects, is greater than the greatest man of the world; for this is, at least, true of him; he thinks with divine illumination, and hence broadly and truly. All this is the meaning of the New Era movements of which we hear so much just now. Whether or not we approve of their methods and objectives, this much must be admitted; they have arisen, not from any bodies of infidels and agnostics, but from companies of Christians, that is, from men and women who have the larger vision and more compassionate spirit and who greatly long to see the whole world blessed of God. If, therefore, common men are bigger and more statesmanlike than they were before the war, much more are Christians. Theirs has been the place of advantage; and not a few have risen supremely to their opportunity.

But now we need to safeguard ourselves. Speaking in general terms may lead to false conclusions, and there is special danger of this with such a subject as is before us. As a matter of fact, simply being men of these times does not denaturalize us, and simply being Christians in these last and most wonderful days does not transform us. If we are but men, we need as well to be Christians; and if we are Christians we need as well to be Spirit-filled Christians. We may see largely and yet need to see more clearly. We may think great thoughts and yet need to think more true ones. The larger statesmanship, therefore, is not so easily obtained. It is Spirit-given. It comes from above, from the Father of lights. It has to do with heaven as well as earth. And it ever puts divine things before human. Christ is never spoken of as a statesman. But, in truth, He is the only true Statesman who ever lived. And as far as we shall be statesmen, we must be like Him. It is with this thought now that we shall be occupied. We desire to consider in closing what spiritual statesmanship really is.

A spiritual statesman, however learned and wise

he may be, seeks constantly to be taught of God. It is a cardinal principle with the true Christian that he is not sufficient unto himself, even under the most favorable conditions. He realizes that that which is born of the flesh is flesh; that the natural man is enmity against God; that something more is needed than education; that even Sabbath observance, church going, holy associations, active service, may never in themselves transform life; that correct preaching, good reading, pure and high conversation are after all only means to a higher end; that the one great and persistent objective of the spirit must be to reach God, to hear His voice, to learn of Him. This is Protestantism, the individual right of access into God's presence, mind and heart. And this is life, to know God and Jesus Christ whom He has sent. The man with the large vision, therefore, will see the infinite and eternal, and the man with the large understanding will listen above all to the heavenly voice. Paul was such an one as this; and this one said: "The things of God knoweth no man, but the Spirit of God." Hence he compared spiritual things with spiritual. Both the first and last word of every true statesman-saint is this: "Speak, Lord, for Thy servant heareth!"

A spiritual statesman is one who daily searches the Scriptures and who ever sets his heart to understand and obey them. The right-minded Christian is one who believes that God has spoken, fully, accurately and authoritatively. Literature, therefore, however beautiful and uplifting, never displaces the Word. History, instructive as it is, never takes the first place as an educator. The magazine are ever tested by higher truth. The scientist is listened to with respect when he talks science, but not necessarily so when he talks theology. The philosopher is admired, but not worshipped, his dictums being held as a wisdom which is under the sun. Even the preacher is weighed in the balance, Sunday by Sunday, for after all he is but a man, and if he speaks not according to the Book there is no truth in him. In other words, there is for the true Christian but one final utterance amidst the many voices which sound though space and time, namely, the living Word of the living God. The man of large mind and heart, therefore, always says before every new phase of thought and life: "What saith the Scripture?" Tested by this, and this alone, all things stand or fall. And this is peculiarly the case in these perilous times. A wealthy and highly intellectual woman said to me recently: "I read the Bible in these days as never before; I should be frightened to live a single hour without it."

A spiritual statesman is a man who makes it his first and chief business to pray. Prayer to some is a means of getting things from God. Prayer to others is this, but far more. It is giving something to God, it is making solemn appointments with Him in order to understand His ways and enter into His plans; it is working with Him, often in soul travail and agony, in bringing to pass in heaven above and on earth below His age-long purposes. Such an one does not take prayer lightly. It is a delightful bur-

den, because of its sacred companionship; nevertheless, it is indeed a burden, and a heavy one. The intercessor, therefore, takes time for prayer and abandons himself to it. He prays without ceasing and in detail. Moreover, he has more confidence in prayer, in bringing blessing to men, than he has in armies, navies, diplomats, senates, peace leagues, or any other human agencies or designs. Prayer to him is like God Himself, infinite in wisdom and power. The man who prays, therefore, is the seer, the idealist, the universal man. And he is the man to be feared, so far as sin and wrong are concerned. Times have not changed in one respect. It is still true that every Queen Mary quakes before every John Knox. The spiritual statesman is one who rules the nations through the throne of grace.

A spiritual statesman is one who puts the world before his nation, the Kingdom before the world, and the King before the Kingdom. Most Christians suffer from spiritual astigmatism; they are largely blind and do not see afar off. In consequence, their perspective is bad, seeing near things as far and sometimes far things as near. It is a sad thing when a man's parish is his back yard and his world the front street. Such a man needs to walk out upon the hills and see the valleys lying on every side. Would that all of us could be spiritual aviators, going up high and beholding far-reaching distances. I heard the other day of a woman who passed through New York into New Jersey by the subway and tube, and who replied, on being asked what she thought of the city, that she could not tell, for she had only had a *worm's* eye view of it. This is the case with many of us. We live too low down to get the upper and large visions. Hence, we are national and racial when we should realize that we are citizens of a heavenly country, with all the world

our home and all men our spiritual or natural brethren.

But such an one never confuses his foreview. The world is great, but it is never as great as the Kingdom. Till the breaking of the dawn his prayer is ever, "Thy kingdom come!" for he knows that the world will never be right till the Kingdom has taken its place. In spite then of all apparent good, his golden age ever lies before him, and it is his enticement, his ambition, his objective of prayer and service. That word, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed," fascinates him and he gives himself utterly to its fulfillment. Great, therefore, is his expectation. Even in dark days, he sees a shining light; and even in hopeless days he sings his song of triumph and praise. This kind of a statesman is an optimist, for ever and irrevocably. He already sees the Kingdom and all the glory thereof, and he joys with a great rejoicing.

However, a man of this kind is never dazzled by the glory, for he sees a glory within the glory, the glory that excelleth. To him, the glory of all glories is the Lord. It is not a transformed world, a world at peace, a world bowed down before Jehovah's throne which entices him. It is the vision of the Christ come at last to His own, highly exalted, crowned, worshiped and adored, which thrills his soul. When, therefore, he prays, "Thy kingdom come," he adds, "Even so come, Lord Jesus." For him, there is no kingdom apart from the King; and there is no King but Christ. The true statesman cries with Count Zinzendorf: "I have but one passion; it is He, it is He!" The statesman-saint, therefore, is one who waits ardently for Christ's appearing.

Are we dwelling with the King for His work? If we are not, we are but petty politicians. If we are, we are statesmen indeed!

"Good Ground" on the Tibetan Border

By Mr. FRANK D. LEARNER, Singing, Kansu



A TIBETAN COUPLE

WHO can tell when it is "good ground" on which the seed is falling? The preacher has to preach in faith.

On one of my previous visits to Laohuku we had a service in the shade of the trees of a pine forest quite close at hand. There were certainly quite a lot of people present, but somehow I felt there was no power in the meeting. At the end I really felt quite dis-

appointed. Just last evening a young fellow came here to the T'ang (hall) and said that he wanted

to have a talk with me. I learned that this young man was present at this very meeting in the forest, and that at that time he had quietly made up his mind to "walk the Heavenly road." How thankful I was! and I made up my mind to be more trustful in the future.

There is a little village just a couple of miles from Laohuku where we have a Christian named T'ieh. This Mr. T'ieh put his name down as an inquirer the early part of the year, and it is very wonderful how this dear man has gone forward. He has received very much persecution during the past few months. Because he was not willing to contribute money to the building of a new temple and other matters connected with heathen worship, he was beaten very severely by his village people. His own brothers, thinking that the beating was not severe enough, also beat him themselves. One of them kicked him in the chest. Poor Mr. T'ieh was taken home in a very bad condition and had to keep

on the k'ang (bed) for two months before he could get up again. When he told me this he was very meek over it, and asked me if I would go over to the village and give his brothers a word or two and he thought it would be all right. Praise God for this man! When I was there I called the village elders together and told them very clearly that after this Mr. T'ieh could not be expected to give any money to anything relating to heathen worship, nor take part in any heathen practice. They promised me that there would be no repetition of what had happened in the past.

A young man named Wang was at an open air service which I conducted on the street at Ueiuenpu in the early part of the year. I remember that service very well. There was a big crowd of people there, and as I was single-handed, I was just done up when that service was over, with very little voice left. I remember at the end giving away some tracts, not being able to sell books, it being Sunday. This Mr. Wang got a tract and then put out his hand for another, but I was only giving one apiece, so he did not get another. However, he went home and read the one tract, and by means of the words I had said at the meeting and the words on that tract, he made up his mind to follow Jesus.

At a place called Maopesheng, while I was sitting in the inn, there came a knock on the door and in walked a Tibetan. I invited him to sit down and have some tea with me. He did so, and during our conversation he told me that he had come over from his village, thirteen or more miles away, on purpose to invite me over to his home. He would not take "No," so I had to accept the invitation.

The next day found us at his village among the mountains, and a very pretty little place too. I was surprised with the way they treated me, never having met me before. He had heard about me from a friend, and this friend having told him the Gospel as he had heard it from me, this Tibetan was aroused by such Good News.

On our arrival a sheep was quickly killed, and it was not very long before we were all feasting on it to our heart's content. I do not think I have ever drunk so much rich milk before in all my life. This Chi family seem to be a very well-to-do family, and they gave me all that I could possibly want to eat.

His reason for inviting me over was to hear more of the Gospel and he expressed a wish to put his name down on our books.

From Trouble to Truth

By Mrs. W. H. HOCKMAN, Luchow, Szechwan

IT is three years since we came here and I took up the work among the women and girls. Work among the women has had a very poor chance, as it is about eight years since a lady worked in the midst of them.

There were not more than seven or eight coming to the meetings each week, but I thank God it was



A TOWN OF THE TIBETAN BORDER

A day or so before I left home, in talking to Mrs. Learner I had remarked, "It would be so nice if we could see one Tibetan showing real interest in the Gospel before we go home at the end of the year." I even went further, saying, "Oh, that one Tibetan could be baptized before we go home! I would take it as a definite encouragement from God."

Little did I think that the answer was so near. I do indeed take this as a token of His love.

It will be very hard for this Tibetan family to come right out, but "to him that believeth all things are possible." The land that they live on belongs to a Tibetan lamasery, and if this family become Christians there will be the possibility of their being turned out of the place.

If this Mr. Chi really comes right out on the Lord's side—and I fully believe that he will do so—it will mean a very great deal more to him than it would, for instance, to a Chinaman, as the Tibetan people are just steeped in idolatry. But I feel sure that we can bring this man in through our prayers. Please, all of you, help in this!

Let there be a start of Tibetans coming, and I think there will be others. There is an awakening among these Tibetans as never before, and I think that the time is not far distant when many thousands will be brought out from darkness.

Since I have been back, Mr. Chi and an old uncle have been to the T'ang (hall) here on a visit, and they were our guests for the time. Please pray for Mr. Chi and his family, that they may be thoroughly converted and before very long.

not long before opportunities came which brought us into closer touch. A little medicine given, gave the impression one was a full-fledged doctor! and numbers came for help, while I was frequently called to receive little Chinamen into the world, which meant the mother was visited and was soon one among us.

During the first summer we had a tremendous flood. The river rose very suddenly one night, and by morning the poor people were hurrying away with their beds and belongings on their backs while driving geese, ducks, pigs and children before them. Our door was opened and shelter given. Homeless groups were sitting in all corners of the Mission compound, and as the day wore on and there was no opportunity to get dinner, some rice and tea was provided and the Gospel preached. The next day the river rose higher, and still the refugees came; by this time the water was about ten feet from our door. The streets were filled with people carrying away tables, beds, etc., while others made rafts of doors and put the small children on to get them away. I saw one little family being poled along like this till all at once one little fellow stooped to put his hand into the water and the door upset, giving the whole family a bath.

As the water went down the people returned to their drenched homes. We had made many friends and our numbers grew.

The winter following, other sorrows were in store for us, and, as you know, our city changed hands three times in two months, with all that that means of suffering, danger and death. Our compound was full of poor, frightened women and girls who had come to us for protection from the soldiers. They stayed with us for several months, and we had a splendid opportunity of preaching the Gospel, for fear softens the heart. Ladies of title were here with the poorest, and hearts were touched, while many were willing to soil their hands and help us care for the wounded as they were brought in.

At that time there were hundreds who wanted to put their names down as inquirers, but we knew they were not all really seeking after the truth, so we waited for peace. By that time many had dropped out, and we have not seen them since, but like the gold washers, the sand sifts away but the grains of gold remain, and to-day by God's blessing we have forty coming regularly to meetings to be taught to read and love the Scriptures, while a week or two ago eight were baptized and received into the church. Others will, I hope, follow soon, as at the last service some were hindered through sickness and other reasons.

May I take your time to listen to the story of two of these dear women. One was a proud lady of rank, hard, and a very strict idolater. She was a refugee and came with the rest of the women of her family. When I met her first I smiled and asked if she were well, but I could see she wished to have nothing to do with us, although she came to our compound for shelter. As there were such numbers I was continually going round to see all was in order, and each day we had Gospel talks, to which they all came. At first I noticed Mrs. In did not come, so I went to her room, and instead of pressing her to come I talked with her there. She scarcely responded and her face was set and hard. I waited my time, speaking a word as I could and just being kind; then gradually she came to the meeting and asked to buy a Bible. She could read

well, and ere long the truth reached her heart. It was a shock to her at first to find the idols were false and all her years of vows and religion were as nothing, but as the truth reached her, her heart was changed, and what was even more noticeable, her face changed. The cold, hard, set look gave way to a look of rest. Indeed, her face shines. Her daughter-in-law also believed, while her husband and son who were coming to the services became interested in the Gospel. As the time came for them to return home, Mrs. In said, "Our idols must come down." She spoke to her husband, who was also willing. A service was arranged, and the gods they had worshipped all these years were burnt to ashes. As our little company of Christians rose to sing, "Praise God from Whom All Blessings Flow," I looked at Mrs. In. Her face was radiant and smiling. Some of us wept for joy. It is nearly two years since then, and now she has followed the Lord in baptism. She was one of those who could not come on the day appointed. Although she was very ill, she was carried in a chair to the service, but went home crying, for she said, "Oh, that I had been able to confess the Lord. I fear I shall die and have not followed His command." She was very ill for a few days and as she got a little better, it was arranged for her to be baptized, much to the joy of everyone.

The second case is somewhat different. Mrs. Liu is only twenty, with no parents or relatives—only a husband who is always away. She got in with questionable companions and fell into sin. Loneliness and hunger of heart brought her to the weekly meeting, where she drank in the story of redemption for sinners. She could not believe at first that she could be forgiven, still she came and learned quickly to read, and gradually got peace in believing. She gave up the old companions at the first and said to me, "Si Mu, I don't even look their way. It is the devil." For two years she has hardly missed a class or service and is one of the most lovable little women I have met.

"Pray for my husband," she says. She cannot speak much to him about the Gospel, but she does all she can to get him in touch with Christians. Our evangelist has talked with him several times. I am glad to say he was willing for his wife to be baptized.

As I looked at her happy face the day she was baptized, I thought of those words in Luke: "Tell me, therefore, which of them will love Him most? He to whom He forgave most. And the Lord answered, Thou hast rightly judged."

I am sure you would rejoice with me to see these dear women who have broken vegetarian vows, lived down opposition, taken down idols, and who to-day have confessed Christ and now meet with His children at the Lord's Table. Ladies of rank and one-time Mary Magdalenes sitting together cleansed, redeemed, by the precious blood of Christ.

I cannot but feel that if we had another lady here to help, much more might have been accomplished by visiting and following up that which had already been done.

A Chinese Cromwell

By Mrs. J. GOFORTH, in the "Honan Messenger," October, 1919

THERE has been much prayer going up for the mission just closing here (Ch'angteh, Hunan Province) and God has been answering in manifold blessing. The movement which has been going on among General Feng's 9,000 troops for some time is so truly wonderful it seems like a fairy story.

We had heard much of the marvels accomplished by General Feng during the one year he has been in this city, but what we have seen surpasses what we have heard.

The General himself is a fine looking man of over six feet one. He at once impresses one as being every inch a general, yet without a trace of the bombast so often seen in the higher Chinese. His manner is a curious combination of humility, dignity, and a quiet commanding power. One at once feels he is a man to be trusted. He has certainly made great strides in the six years of his Christian life. Some few months ago he received a great spiritual uplift through a Mr. Hsieh, who was greatly blessed in the Changte revival in 1909.

That General Feng has the welfare of his men, both body and soul, at heart, is seen on all sides. There is an industrial school for men who are nearing the age limit of the army, an industrial school for women, a regular school for the sixty or seventy officers' wives, which is taught by a Christian graduate of the Girls' College, Peking, and who is the wife of one of the general's staff officers. There is a good reading room for the officers and men. All kinds of athletic sports are encouraged. The order and cleanliness of the men's quarters is wonderful, no smoking, drinking, swearing, or other vices being allowed. All bad resorts are crushed out. If the general, when on the street, sees anything objectionable, as a questionable picture, it is torn down and destroyed.

But what rejoiced us most, was the Christian spirit in evidence everywhere. The other morning as Mr. Goforth and I passed through several of the soldiers' courts on our way to the general's quarters, the men were about to have breakfast in each

court, and we saw the groups of men standing reverently, singing a Christian hymn of thanksgiving. Every evening, the missionaries living near say they hear the soldiers singing their evening hymns. Sometimes it is "Oh, Come to My Heart, Lord Jesus," or "Pass Me Not, O Gentle Savior," but the hymn the soldiers march through the streets to, is "Onward Christian Soldiers."

This mission has indeed been absolutely unique. Twice a day Mr. Goforth has had an audience of over a thousand men, chiefly officers. The scene one day was touching in the extreme, when General Feng broke down as he prayed for his country, and sobbed like a child. Officers and men all over the building wept with the general, who, as he recovered himself, stood erect before them and pleaded for his country. Then followed a scene it would be difficult to describe. Officer after officer prayed and broke down. The burden of all was the same—their country, and their own failure to meet its need. That the army discipline was unbroken was seen as the general rose to leave, and all rose to their feet as one man.

Mr. Goforth and the general returned yesterday from a three days' visit to a military outpost twenty-three or more miles distant. Mr. Goforth says it was the most wonderful time he ever spent. Two hundred and seventy-five officers and men were baptized. Five hundred had been baptized some months ago. Two hundred and thirty-two officers and non-commissioned officers are to be baptized to-day, at the urgent request of the general and the consent of the missionary here.

The meetings among the officers' wives for which the general asked me to come, have been most encouraging, practically all signified their wish to follow the Lord Jesus. Miss V—— (of the C. and M. A.) is to continue, as she has time, the work among these ladies.

A very wonderful door is now opened, but the great need is efficient teachers, both for the men and the women. We have never before seen or heard anything like it in China.

A Summer Gathering of Missionaries

By Mr. C. HOWARD BIRD, Fukow, Honan

AT Kikungshan, we were in charge of the Carr Memorial Sanitorium once more and we had the privilege of having in the home, or "Bird's Nest," several missionaries from other provinces besides Honan, one being Miss Murray from Yangchow.

As soon as we got to the hill we found a spirit of hunger and expectation of blessing on the part of almost everyone, so we started a noon prayer meeting. It was attended by about forty or fifty and continued right on through the whole season. This meeting was generally led by Dr. Goforth, and at

the end, nearly everybody said that they had never had such a blessed and happy summer.

We missionaries in the China Inland Mission were nearly seventy, counting Associate missionaries. We had the pleasure and privilege of having Dr. and Mrs. Howard Taylor with us, and while there, we all pledged ourselves to prayer for a forward movement and revival in our Chinese churches when we got home. One answer came even before we left the hill.

Dr. and Mrs. Goforth went down to Changteh, in Hunan, to take meetings for the Christian General



A GATHERING OF MISSIONARIES AT KIKUNGSHAN, HONAN, IN THE SUMMER OF 1919.

Front row (right to left, sitting on the ground): Dr. Whitfield Guinness, Karin Beinhoff, Rudolf Bergling, Elmer Beinhoff, Grace Hollander, Elizabeth Beinhoff, Bobby Walker, Bernard Walker.
 Second Row (sitting): Mrs. Howard Bird, Mrs. W. Guinness, Dr. Keller, Mrs. Keller, Dr. Howard Taylor, Mrs. Taylor, Miss Murray, Miss Anna Janzon, Dr. Goforth, Mrs. Goforth, Miss Leggat, Mrs. Talbot, Mrs. Mason.
 Third Row (standing): Miss Taylor, Miss Tippet, Mr. Howard Bird, ———, Miss Berthold, Mr. Stevie, Mrs. Stevie, Mr. Witt, Mrs. Witt, Mrs. Wohlleber, Mr. Beckman, Mrs. Beckman, Miss Agnes Forsberg, Miss Bjorklund, Mrs. Berg, Mr. Berg, Mrs. Shearer, Mr. Shearer.
 Fourth Row (sitting): Mrs. Hogben, Miss Hacking, Miss Denninghoff, Miss Griwing, Mrs. Barham, Mrs. Beinhoff, Miss Ohlander, Miss Anne Ericksson, Mrs. Brock, Miss Oakshot (flower), Mrs. Ringberg, Mrs. Maria Berg.
 Back row (standing): Mr. Roy Baker, Mr. Joyce, Mrs. Joyce, Mr. Hogben, Mr. James Taylor, Mr. Hollander, Miss Sharp, Mr. Trickey, Mrs. Trickey, Mr. Barham, Mr. Tomkinson, Mrs. Bergling, Mr. Bergling, Miss Griffith, Miss Nathorst (Swedish State Church Mission), Mrs. Richard Anderson, Mr. Anderson, Miss Esther Berg, Miss Nicholson. Two young men are new Norwegian workers.

there, Feng Yu-hsiang. Dr. Goforth came back with the report that hundreds of officers were keen Christians and present at meetings twice a day, the General himself, more often than not, taking the chair. General Feng was keen that the missionaries should come and give the officers Bible teaching, and that the Gospel should be preached to the thousands of soldiers as well. As the men are all northerners, great numbers being from Honan and not understanding the southern dialect, it constituted a strong appeal that we should pray for the work and that, if possible, missionaries from Honan should go down and help.

General Feng is a most simple Christian, yet believes in an application of Christianity to everything in daily life. He wanted his wife to believe, and to please him she was baptized some time ago. But she had no root of the matter in her. Much prayer went up for her on the hill, and Mrs. Goforth, while at Changteh, had great hope that she really decided to follow the Lord.

This year, too, we were favored and honored by visits from several well-known teachers from America, Doctors Harlan Beach, Campbell and Torrey.

Dr. Torrey only spent one Sunday with us, but it was a most wonderful day. We began it with a communion service, when over eighty missionaries of all denominations, Church of England, Lutheran, Presbyterian, etc., met around the Lord's table. There was great rejoicing at the morning service

when our small community of only three hundred missionaries promised to give \$6,000 towards a new building in which to worship God. The church was packed in the afternoon; I could not even get inside. After an address by Dr. Torrey on the Holy Spirit, almost everyone rose and claimed a fresh infilling of the Spirit.

At night, outside our China Inland Mission home, we had our usual song service. There was a full moon, and the hundreds of people, with numbers of children, almost everybody dressed in white, together with the singing, made it a real foretaste of what heaven will be.

Dr. Campbell is a Baptist minister from Vancouver, visiting China and India, traveling alone. He was much used when at Chefoo, and some said they had never got so much help from any speaker.

I must not stop to tell you all about the wonderful work I saw going on at Kwangchow, earlier in the summer. But I had the privilege of going out myself to several of the outstations and seeing such numbers of Christian homes, with all the members of the families Christians, and the church in their own homes, where they had evening worship every day of the year for their own and other Christian families! In all of the nearly forty outstations they had provided rooms or small chapels with seats, platforms, and often organs, complete, and the local church members would minister there. There are over a thousand church members in the district.

A Pastoral Visit

From a letter by Mr. C. H. STEVENS, Fengsiang, Shensi

OUR objective was a few scattered homes situated in the hills about eight or nine miles to the north. There were ominous dark clouds over the hills, but shod with sandals and armed with an umbrella the start was made early one morning. Ere we reached the foot of the hills thunder boomed, lightning flashed and slight rain began to fall; this acted as an incentive to speed ahead.

On reaching a village at the foot of the hills rain came down in torrents and we rushed to an empty cave. It was so filthy that a friendly fellow came and escorted us to a cleaner one near by. While sheltering, there was an opportunity to "preach the Word" to a few who also gathered in for shelter.

As the rain abated we proceeded, but alas, the water had already made the road muddy and slippery, and ascent was difficult. We plodded on and eventually reached the home of a young Christian farmer and his wife. Their home is a single cave occupied by themselves, their cow and donkey. They gave us a hearty welcome (even the donkey brayed lustily), and they soon provided refreshments in the way of thick chunks of dark bread and sliced garlic flavored with capsicum, accompanied by a beverage made of stewed beans of some tree which was a good substitute for tea. A good appetite is a most useful thing on these visits.

We then proceeded to see a pitiable couple some little distance farther on. The husband is a chronic invalid and the wife blind. They are poorly off so far as this world's goods go. The woman is one of our church members; the husband has not yet been baptized. Even these, some short time since, had to escape from marauding banditti. To hear the woman narrate the experience you might have thought she was describing a picnic. She further remarked in conversation that although she had not received her sight back since becoming a Christian, still she had not knocked herself in going about anything like she previously used to. Surely some of us might well pray, "Lord, increase our gratitude as well as our faith."

We knelt down and had prayer together, and though it is a poor place to have to call home, still "where two or three . . . in My name, there am

I." Thank God, the Presence sanctifies the place and the hovel may be as holy as the cathedral! Marvelous grace!

We retraced our steps to the young farmer's home and had prayer there before leaving. The young wife, a buxom young woman, not twenty, at first had objected to her husband becoming a Christian; now she has not only accepted Christ as her Savior, but is even more diligent to learn than her husband. She was anxious to have another copy of a catechism she had been learning, and which had been lost escaping from the robbers.

We would ask much prayer for these two. They might become an increasing power for the truth in their district. Leaving them, we paid a visit to another home where one young man was the only Christian in a heathen family.

They were just having their midday meal and pressed us to join, which we did gladly. The meal consisted of rather thick strips of dough thrown into boiling water and ladled out when scarcely or only just cooked through. This is put into basins and a little capsicum with it to flavor, also vinegar and a little salt (if they happen to have any). It was rather a solid repast, testing one's digestive powers and acting as ballast for the journey home. Friends at home might occasionally remember the missionaries' digestive organs in their prayers for them.

I am alone (July, 1919) for two or three months, my dear wife having gone for a much needed rest and change to spend a time at Kuling. Our daughter is joining her. We were both going, but just on leaving we heard rumors of possible fresh troubles soon, so I elected to return home, having escorted my wife four days on the way.

THE SHORTEST way, is not always right; nor the smoothest the safest; therefore be not surprised, if the Lord choose the farthest and the roughest; but be sure of this, He will choose the best.—*Selected.*



TRAVELING IN SHENSI



A CHARACTERISTIC CAVE DWELLING OF NORTH CHINA



THE NEW CHURCH AT PINGLIANG, BUILT FOR THE WORK OF THE SCANDINAVIAN ALLIANCE MISSION

A Three-fold Celebration at Pingliang, Kansu

Associated with the China Inland Mission since the early nineties, and with sixty-four workers laboring in Shensi and eastern Kansu, the Scandinavian Alliance Mission is an American organization which we are glad to have this occasion to mention in "China Millions." Notwithstanding its headquarters are in Chicago, most of the literature of this Associate Mission is published in Swedish, though two of its workers have contributed the following in English.

TO all interested in the local and widespread activity that Pingliang represents, September 17th to the 21st were conference days of great significance for three reasons: first, as marking the twenty-fifth anniversary of mission work here, locally; secondly, on account of the dedication of the magnificent new house of worship; thirdly, because of the celebration of the silver wedding of our beloved friends and co-workers, Rev. and Mrs. D. Tornvall.

The spirit of joy and thanksgiving was very marked throughout the conference. Old friends came from far and near to rejoice with those who rejoiced.

Were there not many reasons to be joyful? God had mercifully spared life and health for twenty-five long years; He had proved His faithfulness; He had proved that they labor not in vain who work for the Kingdom; and as a climax to all the mercies, the new church was completed, speaking definitely and forcibly of the work done in the past and of increased work and effort in the future.

The 17th was the wedding anniversary, and the 21st was the day of the church dedication. The days between were marked by special efforts to preach the glorious Gospel to the five to eight hundred who crowded in to hear—gentry, high officials,

students, merchants, and soldiers, together with the common people. Silken banners with Chinese characters significant of the occasion were brought by the score as gifts to Mr. and Mrs. Tornvall. Furthermore, to show their interest, the people gave a generous offering of about 200,000 cash to dedicate the church treasury. This offering is to be used in the newly erected hospital.

We would ask our friends and co-workers everywhere to join us in praise and rejoicing, and in prayer for continued success.

The "Fellowship of Prayer for China"

QUOTING from a letter of Mrs. Mason's, of Kwangchow, which told of many women (129 in two days) accepting Jesus as their Savior in Miss Gregg's special meetings, Mrs. Howard Taylor writes on October 4th, from Hankow:

"Many of us are praying daily for a mighty moving of the Holy Spirit in this land. Shall we not thank God for the above tidings just received and take courage? Our Fellowship of Prayer, commenced at Kikung and Kuling this summer, now numbers about three hundred members. The Lord is willing and able to do far greater things than any we have yet seen. Let us continue steadfastly in prayer for widespread revival among the churches and a great ingathering of precious souls. Jeremiah 33:3; Isaiah 44:3.

Dr. Taylor and I have just returned from Nanyoh in Hunan—Dr. Keller's Autumn Bible School—where we have seen and heard wonderful things of God's working. We go on next week to Kwangchow to remain, D.V., till the close of the year."

PRAYER is like opening a sluice between the great ocean and our little channels, when the sea gathers itself together and flows in at full tide.

—Lord Tennyson.

Opening of the Mrs. Carver Memorial Girls' School

By Mr. and Mrs. C. A. BUNTING, Kanchow, Kiangsi

THE "Mrs. Carver Memorial" Girls' School was opened on September 24th. It was a very brilliant affair. The rooms other than the class rooms were all arranged for the reception of guests, and graded according to the different classes of society. Officials, gentry, merchants and scholars were entertained in their respective places and by different sets of entertainers.

The compound was transformed into a large marquee, the roof of which was composed of webs of cloth exhibiting the colors of the national flag of China, and in the brilliant sunshine it was a sight such as orientals delight in.

After light refreshments, all adjourned to the tent, where, under the chairmanship of Mr. H. D. Hu, an "old boy" of the C.I.M. Boys' School of this city, the proceedings opened by the singing of a hymn, prayer, and the reading of Psalm 1. The chairman in his opening introductory remarks paid a very high tribute to the work of the late Mrs. Carver in Kanchow, and really no higher tribute was required than his own presence on the platform that day, as he is one of the products of her work, and one of which none need be ashamed.

Addresses were delivered by Mr. Kin, representing the civil governor of the city; Mr. Liu, chairman of the local educational board; Mr. Ding, a former teacher of the C.I.M. Boys' School; Dr. Y. G. Hsiao, another C.I.M. "old boy," gave a stirring address on the education of girls and the benefits to be expected therefrom: (1) to the home, (2) to society, and (3) to the nation. Among other addresses a message was delivered from Mr. Carver to parents, pointing out the vital necessity of a Scripture foundation on which to build any education worthy of the name. That gathering was a real success, and Miss Bond now starts on her work with the goodwill and good wishes of the leading families of this city.

We trust this school will be a very great blessing to the whole district, and that many in it will be led to the Lord Jesus. Your prayers will be very much appreciated. Let us join in prayer that all scholars passing through it may be saved during their school days. Please don't forget the three girls who are in training to be teachers here in the future.

Stories from Rebel-ruled Shensi

By Miss ANNIE E. ELDRIDGE, Chefoo

IN Chefoo this summer, we have had Mr. and Mrs. Watson of the English Baptist Mission, from Sanyuan, the centre of the rebel movement in Shensi. This province has for many years been much disturbed by robber bands and has seen all kinds of lawlessness. The city of Sanyuan is held by the rebels, and the commander-in-chief lives there. When Mr. Watson brought his son to school here last year he was obliged to get two passports



MISS BOND AND THE FIRST NINETEEN PUPILS OF THE MRS. CARVER MEMORIAL SCHOOL FOR GIRLS AT KANCHOW

—one from the rebel commander to allow them to leave the city and travel through his governed area, and another from the Government to travel further; and before leaving, he called on the rebel chief to say that as he had to go, he would leave his wife and family in his charge and would hold him, the chief, responsible for seeing that no harm came to them. He found all safe on his return home some weeks later.

There has not been much peace in Sanyuan for three years. It is a storm centre. On one occasion 10,000 robbers paid a visit, taking away all that was valuable. Yet the missionaries and the Christians are respected by these different robber bands, of which there are four or five. None of these trust each other, but all respect the Christians. To possess a Bible is as good as having a passport. On one occasion 10 taels were offered for a Bible, and last year the sale was phenomenal—now they do not sell them except to "learners." Colporteurs are about the only people who can travel in Shensi without being molested.

There is a spiritual work going on among these rebels. One of them came one day, saying they were thinking of starting a Bible class, and wanted the preaching hall and an evangelist put at their disposal. The missionaries, having to be careful lest the Civil Governor should think they were in league with the rebels, said they could not have anything to do with it.

"But, it is your work," was the reply. "Here are men waiting to study the Scriptures!"

"All right! Go on and study, but not in our hall."

So they engaged a room, began to study Mark, and asked Mr. Watson to come. Two men ("officers") who had been in the Mission schools, were helping them. Mr. Watson gave them an occasional evening, answering questions, etc. Afterward, the missionaries withdrew the objection to their using the hall, for they felt the work was of God.

This work has gone on for one and a half years. Begun with ten, it has now branched out into two

classes, and about fifty now meet every day for the study of the Word of God.

In the spring three young officers were baptized, after being kept a long time waiting. They came last July, but were put off until October; then again being put off till January, they came asking why they could not be received.—Was it because they were in the rebel movement? They were quite willing to be delayed, but, they said, "We cannot trust more than a year hence than we do to-day." In April they were baptized, the commander-in-chief and several officers being present at the service.

As regards the church members, some have gone back under the trials, but most have stood splendidly. It has not been as easy for those in small communities as for those in the city who had the missionaries' help and protection.

There is a village about two days' journey from Sanyuan that was visited at least a dozen times by the robbers. A gong would be sounded at first sign of them as warning for the women and children to escape to the hills.

A Christian of this place said: "There is no need for all this. Our God can protect us. I, for one, will not take my wife and family up the hills, but will stay where I am. I am going to put God to the test."

The neighbors scoffed at first; then said, "Well, perhaps he is not such a fool as we think. It may be we are the fools." One of them made the request, "Will you let my wife and child stay?" Another asked for his little girls to stay, too. So these stayed with the Christian family and the men went up the hills. Every house was torn up but this man's; only his escaped the looting. In speaking of it after, he said, "I was just inside praying."

In the same village was another church member who had been a Christian for eight or ten years, a silversmith—rather a weak character. After the raid he was in a great state. He had lost 200 taels, and not his own either, so he was finding fault in no measured terms.

"Where were you?" asked the evangelist.

"I ran off to hide."

"Then who are you scolding? Me, or God, or yourself? I've told you before that if you trust God He will keep. This man (turning to the two-year-old Christian) stayed at home and God took care of him. You should have been in your shop. If you think so little of your taels of silver as to run off and leave them, you can't expect the Lord to be your doorkeeper, can you?"

For the missionaries it has been a nerve strain all these years, and a great responsibility. Sometimes for weeks they have not undressed at night and only slept lightly. Once, in obedience to an urgent message from the Foreign Office, and also the head of their Mission to leave Sanyuan for a place of safety, they prepared to go. Carts were ordered and all was ready to start next day. At supper Mrs. Watson expressed the thought that they ought to stay. "It seems to me," she said, "that we are dishonoring God to go and leave this people. We shall have no face to see them again and exhort them to trust God."

A prayer meeting was held, with the result that the carts were sent away and they stayed. God kept them in perfect peace about it, with a robber band, a thousand strong, only twelve miles away, marching on the city. He worked for them—how? A terrific downpour of rain, such as had not been known for years, scattered the robbers and made the roads impassable.

Our Shanghai Letter

By the Secretary of the China Council, Mr. JAMES STARK, writing on November 20th, 1919

Arrivals in China. Since the date of my last letter, October 16th, we have had the pleasure of welcoming the following workers back from furlough: Mrs. H. N. Lachlan, Mr. and Mrs. Westridge, Dr. and Mrs. Carr, Mr. and Mrs. J. R. Sinton, and the Rev. C. N. and Mrs. Lack from England; Mr. and Mrs. E. J. Bannan from North America; and Mrs. J. E. Williams, Miss E. A. Kendon and Miss E. K. Hooper from Australasia. We have also had the pleasure of welcoming the following new workers: From Australasia: Mr. R. A. Seaman, Mr. A. E. Beard, the latter traveling via England, and Misses A. H. MacLean, E. J. M. Lundie, B. C. Rowe, E. E. Smith, and M. R. Sharp. From England: Mr. H. J. Chalkley, B.A. From North America: Miss C. E. Chaffee, B.Sc., Miss R. C. Benson and Miss G. J. Taylor, B.A.

Expected Recovery. I am pleased to report improvement in the condition of Mrs. William Taylor's eyes. She underwent a surgical operation,

which has been entirely satisfactory in its result, and there is every prospect of full recovery of sight.

Baptisms. Since I last wrote to you 1,066 baptisms have been reported, bringing our total for this year, thus far, up to 4,887, being more than 600 in excess of our record for the same period of last year. (By letter of November 27th, the number exceeded by more than 700 that for the same period in 1918.)

A New Chapel. Mr. C. H. Stevens reports the opening of a new chapel at Fengsiang, Shensi. A three days' mission was held in connection with it, when between one and two thousand and especially printed invitations were distributed far and wide. There were well over a thousand attendances at the meetings daily.

A Forward Movement. Mr. A. B. Lewis, writing from Hotsin, in Shansi, says: "In quite a number of villages there seems to be something of a forward movement, nothing very great, but at least encouraging. There



MISS JENNIE B. POWELL, OF TORONTO, ONT., ACCEPTED BY THE MISSION, OCTOBER 7TH, 1919, SAILED FOR CHINA, DECEMBER 3RD, 1919



MISS HAZEL E. BARNEY, OF SPRINGFIELD, MASS., ACCEPTED BY THE MISSION SEPTEMBER 25TH, 1919. SAILED FOR CHINA, DECEMBER 3RD, 1919

are many promising inquirers, and best of all perhaps, a spirit of hopefulness seems to be abroad. The Christians have been much encouraged by the gift of a new tent, which has just been received. It is an answer to prayer, and is very highly appreciated. They are beginning to realize that God waits to be gracious to those who trust in Him. Over fifty weeks of voluntary service have been offered for evangelistic work this half year. The tents are full, and the men are often asked out to dinner by people who are more or less interested."

Rev. A. R. Saunders reports that he and Mrs. Saunders recently paid a four weeks' visit to the districts of Taichow and Kaoyu in Kiangsu. The time spent there was the most encouraging they have had since they took over the responsibility for the work in that region in 1903. At Kaoyu there is a steadily growing little church of natives of the city and district. Mr. Saunders writes: "The first of the present church membership to believe in our Lord Jesus Christ was the wife, but now widow, of a well-to-do grain merchant, who about ten years ago accepted Jesus Christ as her Savior in one of Mrs. Saunders' evangelistic meetings. She was the means of leading another woman to Christ and this woman led her husband to believe. This man at the time of his conversion was a ne'er-do-well opium smoker and gambler, who had sunk through these and other vices from being the owner of a large silk and satin store to the gutter, but now he again has a good business, and is a deacon of the church. He closes his store each Sunday."

Brigands in Szechwan. Miss R. J. Pemberton, writing from Hsienfual, an outstation from Paoning, says:

"The brigands are still quite near to us, and only to-day soldiers passed our door to go and fight them. The country round about here is very unsettled, and the people have suffered very much; but the Christians have been wonderfully kept, thank God. We hope that very soon we shall be able to go visiting the other outstations."

Encouraging Conferences. Mr. H. T. Ford reports that at Taikang in Honan a most encouraging conference was held—the best in every way held since his return from furlough. The Chinese helpers were very discouraged before the meetings began, feeling there would be a very poor attendance owing to the prevalence of cholera in the district. But the accommodation was taxed to its utmost limit, both for men and women. Some of the men had to sleep in an inn, and a tent had to be put up to accommodate the women. Mr. Ford writes: "Saturday afternoon is always given up to a meeting in the interest of our local evangelization society. This was started before 1900, and has from that date supported Li Ki-tseng, an evangelist. During last Saturday's meeting it was mentioned that when the church first started supporting a preacher there were only twenty-four members, and that at the same ratio we ought to be supporting ten men now. One of the elder members—not considered very satisfactory—came up to the platform in a very excited manner and asked to be allowed to speak. I was almost afraid he wanted to air a grievance; but imagine my surprise when he asked what a twenty-fourth share of an evangelist's salary would be, as he wanted to take that share. He was easily answered, and within the next hour the secretary was kept busy taking down promises amounting in all to over 120,000 cash a year, a dozen or more taking up the suggestion to give a twenty-fourth of one man's salary. The climax of the conference was the ordination of Li Ki-tseng as elder. He has been a most faithful and acceptable preacher



MISS ESTHER B. BUSHY, OF MINNEAPOLIS, MINN., ACCEPTED BY THE MISSION, OCTOBER 7TH, 1919, SAILED FOR CHINA, DECEMBER 3RD, 1919

of the Gospel since before 1900. At the ordination service I asked all who had heard the Gospel for the first time from him to stand. Nearly a hundred rose to intimate that they had been led to accept the Lord through his preaching."

Mrs. Whitfield Guinness reports a conference at Kaifeng, in the same province. She writes: "We had the conference here from Friday to Sunday, with a good deal to test our faith, but a very wonderful sense of God's presence, especially the first day. Two Chinese friends, Mr. Chan, a Baptist country leader, with God's message and God's spirit, and Mr. Hu from the Y.M.C.A. here, both greatly helped us. That first day will always be remembered as a day when God's hand touched us as the way of the Cross was revealed to one's spirit. Christians from all the outstations were staying on the premises, and six women and five men were baptized."

Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Praise God for interest among the Tibetans; and **pray** for Mr. Chi and his family that they may truly come to Christ and be followed by many (page 6).

Praise God that some are brought to the truth through trouble; and **remember** Mrs. In and Mrs. Liu, also Mrs. Liu's husband (p. 7).

Give thanksgiving for General Feng and the many professing Christians in his army, and **ask God** that this movement may be sustained and grow to the great blessing of China (p. 8); also **remember** Gen. Feng's wife (p. 9).

Pray for the young Shensi farmer and his wife who may become a power in their district (p. 10).

Give thanks for success in the work of our Associate missionaries (p. 11).

Let us join with the "Fellowship of Prayer for China" in praying for widespread revival among the churches (p. 11).

Pray that the Mrs. Carver Memorial School may be a blessing in its district, **remembering** the scholars in this and other schools, especially three girls mentioned as training to be teachers (p. 12).

Praise God for the courage of Chinese Christians who put Him to the test (p. 13).

Praise for the large number of baptisms already reported for 1919 (p. 13, 15).

Praise God for recovery through operation (p. 13).

Continued on page 16.

Editorial Notes

WE beg to thank our friends for their faithful service in our behalf through the past year. It is wonderful how God raises up so many persons to support our work by prayer and gift and it is equally wonderful to watch through the passing months the devotion which they express in doing this. We praise our heavenly Father for friendships of this sort and pray that His richest spiritual blessings may be received by each and all in return.

We have been expecting Mr. Hoste for several weeks, having heard twice over that he was about to sail. But each time later advices gave us the information that his booking had been cancelled. Our last report is to the effect that he hopes to leave England about the middle of January. He expects to sail for a Canadian port and is likely to proceed direct to Toronto, stopping a few days en route at Montreal, with Mr. and Mrs. George W. Grier. We are thankful to say that he has been greatly helped of God while in England, but regret to add that his work has again strained him physically, so that he is far from well. Will not those who remember our particular needs in prayer, ask the Father to strengthen His servant?

There is much coming and going at this season of the year, in journeying to and from China, and within China itself. Most of this is of the usual sort, so far as danger is concerned; but some of it, especially in China, is attended with risk of a special kind. Whether the danger is of the lesser or greater degree, there is need of God's guarding, and only prayer on our part may make safety effective and sure. The Mission through its fifty-four years of existence, has had a remarkable record of lives preserved in journeying, and we long that this may be maintained. Will not our friends continue their watch with God in respect to this, that His protecting arm may remain outstretched on our behalf.

Through much tribulation in financial affairs, during the past year, we have entered the kingdom in spiritual affairs, for, while the money situation remains unchanged, the last report of baptisms in the various stations shows that we are nine hundred and fifty in advance of the same period in the year before. Our financial income has kept up, but the exchange in China has remained adverse, so that the trial of faith experienced both at home and abroad has been great indeed. How blessed it is then, to have one of God's compensations given to us in an increase of souls saved. Nothing that He could have done for us could have equalled this in blessedness and our joy is correspondingly great. The report referred to above was given in November so that further statements will considerably add to the number. The sum total of baptisms, it is already evident, will exceed that of any previous year.

It is announced that a conference of the Interdenominational Bible Schools and Colleges will be held at the Moody Bible Institute, Chicago, on February

5th, 1920. This gathering will be made up of delegates duly appointed by the Schools and Colleges and will be for the purpose of furthering the interests of these institutions. It is commonly felt that there is need of securing both a unification and harmonization of the various Bible Training Institutes, and also, those persons most responsible for these are becoming increasingly convinced that the time is near, if it has not already arrived, when there must be such a further development in the curricula as will make it possible for such institutions fully to prepare men for the regular ministry, in or out of denominational circles. The condition of some of the American and Canadian Seminaries is such, in respect to evangelical teaching, that churches which remain sound in the faith are forced to look elsewhere for their leaders, and it appears as if the Bible Institutes would have henceforth a real and vital part to play in the preparation of ministers and pastors. In view of this, it is not too much to say that a crisis in affairs is rapidly being reached. Will not our praying friends remember the matter, asking God to be with those who will gather at the conference above mentioned.

"There remaineth yet much land to be possessed" (Joshua 13:1). A glance at the chapter which precedes the one of which the above verse is a beginning gives one the impression that Israel had taken all the land in sight and all that God could possibly have in mind. Moses and his invincible army had done great things beyond Jordan and Joshua and his invincible army had duplicated their exploits on the other side of the river, so that the chapter referred to contains a summary of kings defeated and kingdoms taken possession of, the list being a long one. But God is never at the end of His enterprises and He would never have His followers at the end of theirs. Joshua, as the first part of the verse tells us, was "old and stricken in years," and one can easily imagine that the doughty warrior thought that it was about time to ease up and go slowly. God, however, was not old and stricken in years and He had no idea whatever of calling a halt. Moreover, what land had been taken was but a garden plot beside the reaches of territory He had in store and was intending to give. There was nothing for it for Joshua, therefore, but to rise up, follow on, fight as he had never fought before and win new battles and kingdoms for Jehovah and His people. And, in spite of the weariness of it, what a splendid life such an one was and is! Who would think of settling down and being idle when God is ready to use even old and worn-out men? Some one has said that a man is never old until he ceases to think and do new things. One who follows God then can keep it up very long, for his Leader is ever ready to make all things new. Let us advance, therefore, into the coming year, however long we have been serving, full of energy and courage. There is need of this, for we have but touched the border of our inheritance and very much land remains to be possessed.

MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, DECEMBER, 1919

TORONTO

MISSIONARY AND GENERAL PURPOSES		Date No.	Amount	Date No.	Amount
		18-1318	2.50	30-1301	4.50
		1319	375.00	1392	15.00
		1320	196.88	1393	15.00
		1321	30.10	1394	2.50
		1322	3.00	1395	5.00
		20-1323	5.00	31-1397	25.00
		1243	9.16	1398	10.00
		1245	1.00	1399	10.00
		1246	1.00	1400	57.99
		1251	20.00	1401	27.37
		1252	5.00		
		1253	10.00		
		1254	10.00		
		1255	5.00		
		1256	5.00		
		1257	5.00		
		1258	5.00		
		1259	5.00		
		1260	5.00		
		1261	5.00		
		1262	30.00		
		1263	20.00		
		1264	20.00		
		1265	10.80		
		1266	2.25		
		1267	10.00		
		1268	5.14		
		1272	10.00		
		1273	5.00		
		9-1274	5.00		
		1275	20.00		
		10-1278	15.00		
		1279	10.00		
		1280	5.00		
		1282	5.00		
		1284	5.00		
		1285	3.00		
		1286	5.00		
		11-1289	1.00		
		12-1292	25.00		
		1295	5.00		
		15-1296	10.00		
		1297	4.00		
		1298	10.00		
		1299	12.35		
		1300	10.00		
		1301	10.00		
		1302	10.00		
		1303	10.00		
		1304	5.00		
		10-1306	5.00		
		1307	5.00		
		1308	5.00		
		1309	10.00		
		17-1310	5.00		
		1311	17.28		
		1312	11.43		
		18-1314	5.00		
		1315	40.00		
		1317	1.50		

SPECIAL PURPOSES

Date No.	Amount	Date No.	Amount
1-1244	\$ 13.00	9-1276	3.00
2-1246	22.65	10-1277	10.00
1247	10.00	1281	10.00
1248	5.00	1283	4.00
1249	15.00	1287	5.00
5-1258	35.00	1288	2.00
8-1260	15.00	11-1290	5.00
10-1270	10.05	12-1291	10.00
1271	18.75	12-1293	5.00
9-1276	3.00	1294	12.00
10-1277	10.00	15-1304	3.00
1281	25.00	18-1313	20.00
1283	4.00	1316	60.00
1287	5.00	1321	212.35
1288	2.00	20-1323	65.00
11-1290	5.00	1324	15.00
12-1291	10.00	1325	32.00
12-1293	5.00	22-1330	5.00
1294	12.00	1333	30.00
15-1304	3.00	1340	30.00
18-1313	20.00	23-1346	10.00
1316	60.00	1347	7.00
1321	212.35	1348	6.00
20-1323	65.00	1370	13.00
1324	15.00	1373	15.00
1325	32.00	1375	5.00
22-1330	5.00	1377	5.00
1333	30.00	1380	10.00
1340	30.00	1384	15.00
23-1346	10.00	30-1389	10.00
1347	7.00	31-1396	50.00
1348	6.00		
1370	13.00		
1373	15.00		
1375	5.00		
1377	5.00		
1380	10.00		
1384	15.00		
30-1389	10.00		
31-1396	50.00		

\$ 786.80

PHILADELPHIA

MISSIONARY AND GENERAL PURPOSES		Date No.	Amount	Date No.	Amount
		18-1379	\$ 35.00	31-1444	\$ 50.00
		19-1381	5.00	1445	5.00
		1382	5.00	1446	20.00
		1383	2.60	1447	10.00
		1384	60.00	1448	45.00
		20-1385	100.00		
		21-1388	1,000.00		
		1389	4.50		
		5-1390	25.00		
		26-1392	1.00		
		1393	9.00		
		1394	2.00		
		1395	5.00		
		1396	5.00		
		1397	5.00		
		1398	5.00		
		1399	5.00		
		1400	2.00		
		1403	5.00		
		1404	100.00		
		1405	10.00		
		1406	317.33		
		27-1409	15.00		
		1410	5.00		
		29-1413	5.00		
		1414	5.00		
		1415	3.50		
		1416	1.00		
		1417	15.00		
		1418	5.00		
		1419	15.00		
		1420	5.00		
		1421	101.96		
		1423	10.00		
		1424	3.00		
		1425	4.50		
		1426	10.00		
		1427	5.00		
		1428	5.00		
		1430	10.00		
		1431	50.00		
		1432	5.00		
		1433	25.00		
		1434	2.00		
		1435	1.00		
		1436	5.00		
		1437	175.00		
		1438	5.00		
		1440	15.00		
		1441	5.00		
		1442	120.00		
		1443	17.00		

SUMMARY

From Philadelphia—	
For Missionary and General Purposes	\$ 3,738.33
For Special Purposes	1,619.23
From Toronto—	
For Missionary and General Purposes	\$ 4,929.77
For Special Purposes	786.80
	\$ 5,716.57

Previously acknowledged, 1919	\$ 11,074.35
	140,803.76

Total for the Year, 1919 \$ 151,878.11

BIRTHS

July 27th, 1919, at Shanghai, to Mr. and Mrs. W. A. Schlichter, a daughter, Helena Louise.

September 17th, at Shanghai, to Mr. and Mrs. C. S. McGhee, a daughter, Agnes Alitia. (Mrs. McGhee was Miss Robina Thompson).

October 12th, at Tsinchow, Kansu, to Mr. and Mrs. L. R. Rist, a son, Russell Helmer.

MARRIAGES

August 7th, 1919, at Chefoo, Rev. D. W. Crofts to Miss C. M. Harlow.

November 10th, 1919, at Titao, Kansu, Mr. Geo. K. Harris to Miss F. Winifred Steven, daughter of Rev. and Mrs. F. A. Steven of the C.I.M.

DEPARTURES

November 6th, 1919, from Victoria, Mr. and Mrs. William A. Hick for China.

November 26th, from Vancouver, Mr. and Mrs. M. Graham Anderson, and Miss E. J. Churcher, returning to China.

November 27th, from Vancouver, Rev. and Mrs. Chas. Fairclough with their son Christopher, and Mr. and Mrs. J. R. Sinton and three children, for China.

November 30th, from Montreal, Mr. and Mrs. C. H. Judd and two daughters, Katie and Maybeth, for England.

December 3rd, from Seattle, Miss Esther B. Bushy and Miss Hazel E. Barney, and from Victoria, Miss Jennie B. Powell, for China.

December 23rd, from St. John, N.B., Mr. and Mrs. T. E. Robinson, Miss H. A. Gough, Miss E. Wright, and Miss N. Fugl, for England.

December 25th, from Vancouver, Mrs. Sidney Carr and her two children, returning, with Miss Mabel Wallis, to China.

ARRIVALS

October 8th, at San Francisco, Rev. and Mrs. G. H. Seville with their children, Janet, Elsa and Edith, from China.

November 18th, at Montreal, Mr. and Mrs. M. Graham Anderson, and Miss E. J. Churcher, from England.

December 10th, at Vancouver, Mr. and Mrs. T. E. Robinson, Miss H. A. Gough, Miss E. Wright and Miss N. Fugl, en route to England, with Nora Evans (daughter of Mr. and Mrs. A. E. Evans) going to the United States.

December 18th, at St. John, N.B., Mrs. Sidney Carr and her two children, returning with Miss Wallis, a new worker, en route to China.

PRAYER CALLS—PRAISE ECHOES—contd.

Give thanks for encouraging meetings and conferences (p. 14).

Please pray for travelers to, from and within China, especially remembering our General Director, Mr. Hoste (p. 15).

Remember in prayer the conference of interdenominational Bible schools and colleges (p. 15).

Ask the Lord for blessing upon the year 1920 in the work of the China Inland Mission (p. 15).

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EBENEZER

CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
FEBRUARY, 1920

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

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JEHOVAH-JIREH

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IN THE MIEN
MOUNTAINS
SHANSI

PORTIONS OF A TEMPLE AND A DEEP NATURAL CAVE "ABOUT WHICH ARE SOME UNCANNY SIGNS." NOTICE THE IRON LINKS APPEARING ACROSS THE CORNER OF THE PICTURE. BY MEANS OF THIS CHAIN PILGRIMS SOMETIMES CLIMB TO THE VERY TOP OF THE OVERHANGING ROCK IN ORDER TO "GAIN UP MERIT." REPORTS SAY THAT OF THE FEW WHO TRY IT EVERY YEAR, THERE ARE ALWAYS SOME WHO GAVE THEIR LIVES IN THE ATTEMPT.

MISSION FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

General Director

D. E. HOSTE, SHANGHAI, CHINA

Director for North America

HENRY W. FROST, PHILADELPHIA, PA.

Council for North America

Henry W. Frost, Chairman

Philadelphia, Pa.

Roger B. Whittlesley, Secretary-Treasurer

Toronto, Ont.

E. A. Browne, Acting Secretary

Robert Wallace, Treasurer

Frederic F. Helmer, Publication and

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Prof. Chas. R. Erdman, D.D., Princeton, N.J.

Rev. Fred. W. Farr, D.D., Los Angeles, Cal.

J. J. Gartshore, Toronto, Ont.

George W. Grier, Montreal, Que.

Rev. Andrew S. Imrie, Toronto, Ont.

Howard A. Kelly, M.D., Baltimore, Md.

Wm. F. McCorkle, Detroit, Mich.

Rev. John McNicol, B.D., Toronto, Ont.

Rev. D. McKivish, D.Sc., Toronto, Ont.

Henry O'Brien, K.C., Toronto, Ont.

Principal T. R. O'Meara, D.D., Toronto, Ont.

Elias Rogers, Toronto, Ont.

T. Edward Ross, Ardmore, Pa.

Rev. J. McP. Scott, D.D., Toronto, Ont.

Rev. W. J. Southam, B.D., Winnipeg, Man.

Rev. D. M. Stearns, Germantown, Pa.

Rev. F. A. Stevens, London, Ont.

Rev. R. A. Torrey, D.D., Los Angeles, Cal.

ORIGIN. The Mission was formed with the object of carrying the Gospel to the millions of souls in the inland provinces of China.

METHODS. (1) Candidates, if duly qualified, are accepted irrespective of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (3) No collections or personal solicitations of money are authorized.

AGENCY. The staff of the Mission in January, 1919, consisted of 1,957 missionaries (including wives and Associate members). There are also over 3,500 native helpers, some of whom are supported from the Mission funds, and others provided for by themselves or by native contributions.

PROGRESS. Upwards of 1,600 stations and outstations have been opened and are now occupied either by missionaries or native laborers. There were 6,679 baptized in 1918. There are now about 45,000 communicants. Since 1865, over 70,500 converts have been baptized.

CHINA INLAND MISSION

MISSION OFFICES

237 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

MISSION HOMES

235 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

INFORMATION FOR CORRESPONDENTS AND DONORS

Correspondence should be addressed, donations be remitted, and applications for service in China should be made to "The Secretary of the China Inland Mission," at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

NOTE.—Postage to all C.I.M. stations in China (including Shanghai, Chefoo, etc.) is now five cents per ounce from Canada. The rates from the United States remain as they were.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission" and for the private use of that individual.

FORM OF BEQUEST.—I give and bequeath unto the China Inland Mission (see note) the sum of _____ dollars.

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

FORM OF DEVISE.—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

NOTE.—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

PRAYER MEETINGS on behalf of the WORK IN CHINA connected with the CHINA INLAND MISSION are held as follows:

Germantown, Pa.		
Church of the Atonement, Chelton Ave.	Weekly, Wednesday	8.00 p.m.
C. I. M. Home, 235 School Lane	Weekly, Friday	8.00 p.m.
Albany, N.Y.		
Bible School, 107 Columbia St.	Monthly, 1st Thursday	8.30 a.m.
Buffalo, N.Y., 562 East Ulica St.	Monthly, 3rd Tuesday	8.00 p.m.
Lockport, N.Y., 189 East Ave.	Monthly, last Tuesday	8.00 p.m.
Ventnor, N.J. (Atlantic City).		
14 So. Sacramento Ave.	Weekly, Friday	8.30 p.m.
Cleveland, Ohio, 4223 Cedar Ave.	Monthly, 1st Monday	7.30 p.m.
Detroit, Mich.		
114 Stanford Ave.	Monthly, 1st Thursday	8.00 p.m.
Grand Rapids, Mich.		
Res. Mr. E. Wonnink, 534 Clancy Ave.	Monthly, 1st Friday	7.45 p.m.
Pontiac, Mich.		
166 Mt. Clemens St.	Monthly, 1st Friday	7.30 p.m.
Laurium, Mich.		
First Baptist Church	Monthly, 2nd Thursday	7.30 p.m.
Superior, Wis.		
Res. Mrs. G. H. D. Hanson, 1206 Harrison St.	Weekly, Tuesday	8.00 p.m.
Minneapolis, Minn.		
Tabernacle Bap. Ch., 23rd Ave. S. and 8th St.	Monthly, Thursday after 1st Sunday	
Bethel, Minn.		
The Baptist Church	Monthly, Wednesday after 1st Sunday	
St. Louis, Mo., 4839 Delmar Boulevard	Semi-Monthly, 2nd & 4th Monday	8.00 p.m.
Kansas City, Kan.		
First Presbyterian Church	Monthly, last Tuesday	8.00 p.m.
Los Angeles, Cal.		
Res. of Mrs. O. A. Allen, 949 No. Normandie Ave.	Monthly, 2nd Monday	7.45 p.m.
Berkley, Cal.		
Res. Mrs. Rakestraw, 2518 Dana St.	Monthly, 1st Thursday	8.00 p.m.
Seattle, Wash.		
Res. of Mr. D. G. Whipple, 1816 38th Ave. N.	Monthly, 2nd Tuesday	8.00 p.m.
Bellevue, Wash.		
Y. W. C. A.	Bi-Monthly, commencing 2nd Monday Feb.	8.00 p.m.
Toronto, Ont.		
C. I. M. Home, 507 Church St.	Weekly, Friday	8.00 p.m.
London, Ont.		
108 Princess Ave.	Monthly, 4th Friday	3.30 p.m.
Hamilton, Ont.		
Caroline St. Mission	Monthly, 1st Wednesday	
Niagara Falls, Ont.		
Res. Mr. D. McLean, 5 West Ave.	Monthly, 3rd Friday	8.00 p.m.
Ottawa, Ont., Y. W. C. A.	Monthly, 2nd Friday	8.00 p.m.
Scudder, Ont. Sec., Mr. Geo. E. Pegg	Monthly, 1st Tuesday	
Montreal, Que., 350 MacKay St.	Monthly, 1st Monday	8.00 p.m.
Halifax, N.S., at various homes	Monthly, 2nd Monday	8.15 p.m.
Winnipeg, Man., 557 Wellington Cres.	Monthly, 1st Friday	3.00 p.m.
Calgary, Alta.		
Res. Mr. A. L. Ford, 1328 11th Ave. W.	Monthly, 1st Monday	8.00 p.m.
Vancouver, B.C.		
C. I. M. Home 1017 Tenth Ave. E.	Specialty arranged meetings	
Bible Training School, 556 Broadway W.	2nd & 4th Fridays	8.00 p.m.
West Vancouver	Monthly, last Tuesday	8.00 p.m.
Y. W. C. A., Dunsmuir St.	Monthly, last Wednesday	3.00 p.m.
Victoria, B.C.		
Book and Bible Room, Fairfield Bldg., Cormorant St.	Monthly, 1st Monday	3.00 p.m.
	Also occasional meetings	8.00 p.m.

CHINA'S MILLIONS

TORONTO, FEBRUARY, 1920

Have We Convictions?

By JOHN SOUTHEY

READING recently the biography of a saintly and gifted man, the following extract from one of his letters deeply impressed me: "It is as if people were so afraid of intolerance that they are beginning to have no convictions at all."

This was written in 1911, and it is even more true to-day than then. The precious chapter on that greatest of gifts, love, is made to cover a multitude of sins in a way the Apostle never intended, so that it serves to hide things that would have called forth his righteous indignation. World conformity, carnal policy, a perverted Gospel, may all be excused, the only thing for which no excuse can be found being outspoken faithfulness to the truth of God. But if silence in the face of these things is love, then neither the Lord Himself, nor Paul, nor John, had any of it, for they not only proclaimed the truth but sternly rebuked error and those who held and taught it.

Possibly some earnest men have forgotten that opposers are to be instructed in the spirit of meekness, but, still, destructive heresies are not to be overturned by honeyed words, nor are false prophets to be silenced by polite tributes to their earnestness and ability. If a Gospel is preached that ignores the need of regeneration, that sees in the cross of Christ nothing more than an example of sacrifice, and that makes salvation a mere matter of personal effort with perhaps some little help from God, it is what the Holy Spirit by the mouth of Paul called "another Gospel," concerning which he said, "But though we or an angel from heaven, should preach to you any Gospel other than that which we preached to you, let him be anathema!" Was this uncharitable?

Our Lord in dealing with the Jews of His day used an oft-forgotten expression: "The stone which the builders rejected, the same was made the head of the corner. Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust." Israel, as a nation, fell on that stone. "They stumbled at the stone of stumbling; even as it is written, Behold I lay in Zion a stone of stumbling and a rock of offence." Generations of disobedience had resulted in judicial blindness. Having eyes to see they saw not, and the things that belonged to their peace were hidden from their eyes. So, though the Lord wept with pity over Jerusalem, and on the cross prayed,

"Father forgive them; for they know not what they do," the power of the holy people must be broken, and that breaking has been going on for centuries, and has still to be completed (Daniel 12:7).

His prayer for them on the cross will yet be fully answered, for God has not cast them away, and they are still His earthly people. But how few pray for the peace of Jerusalem, and how few have any tears for the sorrows of the "Scattered Nation!" Two or three lines in the cables suffice to tell of awful pogroms, for what matters the massacre of a few thousand Jews?

Peace may be partly restored to the Gentile nations, but the Jews are still homeless even though in two or three nations they are fairly treated. In the war their young men were forced into the firing lines, while in Eastern Europe their old men, women and children have been outraged, murdered, robbed. They have been denied shelter, and left to starve in thousands. Both sides, in turn, pillaged and robbed them—those guilty of such deeds being professedly Christian nations. Truly the larger part of Christendom is only baptized heathendom.

Is God blind or unrighteous that He suffers this? Nay, it is but the answer to their fathers' words: "His blood be upon us and upon our children." But they are not left without great and precious promises. He will yet give repentance to Israel, and He who scattered, will gather them, and again rejoice over them to plant and build up.

These are they who fell on the stone, but who are they on whom the stone is to fall? For they will not merely be broken, but scattered as dust. Must we not see here a reference to Nebuchadnezzar's image, for though proud men tell us that the book of Daniel should be expunged from the sacred canon, our Lord believed in its historicity and inspiration. In Daniel 2:35 we read: "Then was the iron, the clay, the brass, the silver, the gold, broken in pieces together—and the wind carried them away, so that no place was found for them." The stone is to fall upon the whole system of Gentile rule with its culture, its religion, its civilization, its art, and scatter it as dust, and whether men will hear or whether they will forbear, the world is even now ripening for long-delayed judgment.

After nearly two millenniums of professed Christianity, what are the moral and spiritual conditions of Christendom to-day. The sound of the

guns had hardly ceased before the nations turned back again to their mad folly, their headlong pursuit of wealth and pleasure, while organized vice and lust are rampant and the marriage tie is only to bind at mutual pleasure. To speak of this as the convalescent stage after war is grotesque. The world is not convalescing, but so far from the war having purified, it has only brought into fiercer activity the deeply seated disease of sin.

If it is said that this is the day of opportunity to the church, we ask, To do what? To testify to the Gospel of the grace of God? To warn men that the day of grace has been almost run out, and that the Lord is coming to take vengeance on them who obey not the Gospel? Yes, surely.

But is this what is meant by the day of opportunity? Or, is it that the church is to plunge more deeply into politics, social reforms, and all sorts of schemes for world improvement?

To what extent did the Lord Himself, or the church of apostolic days, improve the world? If they even attempted it, there is no record of it in the New Testament. They preached the Gospel, and by the power of God men and women were added to the Lord; but the world as such was left as they found it—lying in the wicked one.

Are the churches of to-day stronger than those of apostolic days? Save in the matter of buildings, social position, wealth, organization, what have the churches to-day that they had not? Is there more love, more zeal, more prayer, more faith, more sacrifice? Are the Scriptures of truth more loved and honored than they were then?

As a matter of fact, the sword of the Spirit, which is the Word of God, has been largely laid

aside or has had its edge so blunted on the grindstone of German rationalism that it has lost its power of piercing to the dividing asunder of soul and spirit and of discerning the thoughts and intents of the heart.

In a great prophetic passage, written shortly before his death, St. Paul said: "Preach the Word . . . for the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears." In view of this what does the oft-repeated saying mean: "We cannot expect men to-day to believe and accept the old, effete and worn-out formulas; we must give men what they will accept, and that will attract them"? Alas for the church what does this. It may be crowded to the doors, but over them, Ichabod should be written, for the glory is departed.

Will God who spared not the natural branches, spare us? If after much long-suffering He sent judicial blindness on Israel, will He not also send it on Christendom? If not, what is the meaning of the growth of spiritualism, Christian Science, and other doctrines of demons? These things are slaying their thousands and paving the way for the Antichrist.

Has Israel been broken on that stone, and shall it not fall upon the Gentile powers with their corrupted Christianity and scatter them as dust? This does not mean the end of the world but the end of the age—a widely different thing.

Let us not shun to declare the whole counsel of God. Men may scoff, deride, and turn away, but do we seek to please men? If we yet please men, we shall not be the servants of Christ.

Communicating with the Dead

By Miss A. HARRISON, Sisiang, Shensi

ONE or two home papers that came yesterday have quite serious articles in them about the possibility of communicating with the dead. I wish I could sound a note of warning to the foolish people who are tempted to dabble in such matters. In China some of us have learned a great deal about this sort of thing, and we know for fact that it is not their dead loved ones they get into communication with, but demons who personate them.

If Christians who know the power of the cross of Christ, would go and challenge the mediums, or rather the powers speaking through the mediums, commanding them in the name of the Lord to declare themselves, they would be obliged to tell the truth. Such is our experience here. So challenged, they have to confess, though much against their will, that they are demons. It is, of course, very easy for demons to personate the dead, or to tell facts about them, for have they not watched them in their lifetime, and do they not know even their secrets?

Had I time, I could tell you many interesting things. We have recently been helping a young

woman, who for years has been tormented by demons, to fight through to freedom. We thought at first it was only one in possession, but when it began speaking through her, attempting to deceive us into thinking it was the young woman herself speaking, we demanded of it an answer to the question, "Who are you?"

It tried evasion, but held to it, replied, "I am—I am—" several times and then changed it to "We are—We are—" and finally, "We are demons."

Asked, "How many?" evasion was again tried, but the Lord has given to His servants authority over these imps of wickedness, so they have to obey, and we got the answer, "Five."

The woman is now better. The Word of the Cross is very effectual in dealing with them, every repetition of a text acting like a sword-thrust; but the texts must be used by one who knows experimentally the victory of Christ on Calvary. Would that the people that think they are getting into communication with their lost ones could know the truth! Surely most would shrink in horror from having dealings with demons.



ON THE CANAL AT PING-YANG IN THE WENCHOW DISTRICT, CHEKIANG, AN ISLAND TEMPLE IN THE BACKGROUND

Photograph by Mr. Robert Powell

A Wenchow Wednesday

By Mr. EDWARD HUNT, Wenchow, Chekiang

LAST Wednesday was a varied kind of day, and a brief note of the events may help home friends to see a little of our work here and share it with us.

Our own brief family worship and Chinese prayers with the inmates of our big compound who are unattached to school or family, were over, when, to my surprise, I saw waiting for me two of the leaders of the "Independents"—not good "Congregationalists," alas, but separatists who repudiate any connection with the foreigner. Last Sunday, at one of our largest outstations, several "independents" who were former China Inland Mission members, made a great row, demanding some of our church furniture as having been given or bought by them before they left us. Evidently these two leaders thought things had gone too far. One of them was for many years a trusted leader in one of the city churches and the other a most useful preacher in the country. But ambitious wives and the specious cry, "China for the Chinese," had caused their separation from us.

Sitting in my study, over cups (bright red, with covers) of tea (green and weak and milkless), we went into the matter. At once they admitted we were right, and repudiated the violence of their misguided adherents. In the course of conversation the opportunity came to express surprise that our former preacher should go round persuading our members and workers to leave us and become "independent"; this he feebly denied, but his colleague tacitly admitted and owned it as wrong. We had the chance to say that, while heartily desiring reunion, it must not mean the recognition of the many worldly and unspiritual workers and members now with them, who (as was virtually admitted) practically have things their own way.

Never since the beginning of the separation, some seven years ago, have we had such a *rapprochement* and pleasant friendly putting of both sides, and we pray it may lead in the end to the reuniting with us

of at least the true Christians now separated.

It was not long after this interview was over that the new magistrate of the district arrived, for a formal call. It was not in the old style, accompanied by banging gongs, turbaned (and often umbrelladed) soldiers and generally a crowd of ragged urchins wearing ancient tall hats like the traditional witches, with suchlike mixture of dirt and tawdry finery, and the great man, in gorgeous silk robe with foot-square embroidered badge on breast and back, and big red-tasselled hat, riding in a huge four-bearer sedan-chair. Instead of this, he came in quiet ordinary Chinese dress with an escort of four or six khaki-uniformed men and no "swank" at all.

He proved to be a Honan man of forty or so, very affable and sensible, and though my mandarin Chinese is twenty years too rusty for easy conversation, we had a pleasant half-hour with him—again over cups of tea and sweetmeats.

How much we need to pray for all Chinese officials in these changeful, unsettled days. Much is outwardly changed and often for the better—for instance, the prison I visited this morning to tell of the love of God in Christ to the convicted men there, so clean and decent to what Chinese prisons were a few years back, and with many of the prisoners earning pocket-money by handicrafts. Yet oppression and cruelty seem as rife as ever, and I question if there is any more justice or security for life and property under the Republic than under the Empire.

We had been back from furlough only two weeks, and those had been so occupied with preachers' meetings and many other engagements, that the rest of that Wednesday morning was spent in arranging some beautiful wooden plaques with pictures in colored soapstone, given to us last year by the Juian churches. Then we had our midday prayer meeting for the China Inland Mission workers in the west, and then dinner and a rest.

A large part of the afternoon was given to a

heart-to-heart talk with one of our oldest and most valued workers who has been under clouds of late. Involved in most sad misunderstandings and aging rapidly, he has one son very ill—the son for whom he incurred heavy debts and to whose earnings he was looking to discharge them—and both sons perfectly horrid in their reproachings and rudeness to him. It was pitiful! Yet I believe our tender Father is dealing with him and he is beginning to respond to the chastening love and to recognize the need of the discipline; but he greatly needs our prayers for himself and his family.

It is so painful to see one who has been so much used of God in such a sad state, and should remind us how much all prominent Christian workers are the special objects of enemy attacks and need our constant faithful prayer.

That Wednesday closed with our weekly "station prayer meeting," when all our missionaries here met for telling one to another our gains and losses, hindrances and successes, and then together making our requests known to God. We prayed specially for the sad old worker referred to above, for our two absent missionaries and the two so busy in the south, for revival in all the churches and especially here in the great city, and for revival in the dear home lands as the one effective way of stemming the torrent of sin, selfishness and lawlessness that is sweeping through the earth.

"Rest in Jehovah" was the message we read from the Word, and with that safe refuge and strength we can wait and watch and work for Him and with Him until the Day break.

Summer Preparation for Winter Work

By Mrs. F. C. H. DREYER, Hungtung, Shansi.

DURING the summer we spent some weeks in Yutaoho, three and one-half stages north of here. Yutaoho is a valley about ten miles long, at the head of which there is a fountain which sends forth a copious stream of clear, cool water. Eighty or ninety old-fashioned flourmills derive their power from this stream. Many of these mills close down during the summer months, consequently missionaries are able to secure them for residence. The running water, the green trees, the nearby mountains, and the fellowship with others, all help to make Yutaoho restful and refreshing to the tired worker.

We also took a trip to the Mien mountains. Annually, during April, thousands make a pilgrimage to these mountains to worship at various Buddhist temples built in picturesque situations on the cliffs, hundreds of feet above the valley. The view to be had from some of these temples is superb. The chief monastery is almost entirely overshadowed by a huge overhanging rock. The money and labor represented by these temples is enormous.

On our way home we spent a few days at the Hoh mountains, one day's journey from our city. For wildness and natural beauty they surpass anything we have seen in Shansi. We made our headquarters in an old monastery which, during its period of prosperity, could accommodate a thousand pilgrims. It was interesting to see the huge cauldrons, steamers, etc., used for preparing food for these pilgrims. Fifty years ago, forty-odd priests were in residence there, but now there is only one, and he an old opium wreck. Not far from the monastery there is a large temple which has been honored by repeatedly having special military representatives of the emperors of three different dynasties worship there, i.e., from A.D. 1200, down.

We did enjoy the view of the mountains as we sat in the temple court, under the huge pines measuring more than a yard in diameter. Dr. Hoyte, Mr. Canfield, and Mr. Dreyer climbed to the

highest peak of this range. After a climb of a little over three miles they reached a point from which they could obtain a magnificent view of the whole valley—from the mountains south of Pingyangfu to those north of Hwochow—a distance of about seventy-five miles. In one of his addresses at the provincial conference later, Mr. Dreyer used this as an effective illustration, pointing out how from that mountain top the things which loomed so large in the city dwindled into comparative insignificance. How we need to correct our perspective from time to time, lest those things which are of minor importance assume too large a place in our lives!

Our provincial conference was shifted from August 30th to September 12th, in the hope that we might have a visit from Dr. R. A. Torrey. However, in this we were disappointed, for Dr. Torrey could not well spare the twenty or more days necessary for traveling here and back. We had a missionary conference lasting five days, followed by a church conference, also lasting five days. It was a time of spiritual refreshment to us all. We felt that the Lord drew very near.

Some important questions were considered (see pages 186 and 187 in December "China's Millions"), including the question of the support of Chinese workers. Although the money received by the Mission from the home lands has increased each year during the past four years, the money realized in China has decreased each year owing to the adverse exchange. Even though the money from home increased by about one-third in the four years, the value realized here last year was considerably less than that of four years ago. In other words, four years ago \$5 gold brought us here about \$11 Mex. Now it brings barely \$5 Mex. On the other hand, the cost of living has risen at such a rate that we have had repeatedly to raise the wages of our Chinese workers.

In view of this, Mr. Hoste sent a letter to the Chinese churches explaining the situation and pointing out that it was evidently the Lord's will that



SKIING A PRECIPICE IN THE MEN MOUNTAINS. THE VALLEY BETWEEN THE NEARER SIDE AND THE OPPOSITE RANGE HAS A DROP OF THOUSANDS OF FEET

they should take a larger share in the support and management of their workers. At our conference the situation was faced and it was decided to organize each group of churches and place the control of all funds for the support of workers, whether contributed through the Mission or by the Chinese churches, in the hands of a joint committee of missionaries and representatives of the Chinese churches, on the understanding that the proportion of Mission money to Chinese contributions is to be gradually decreased. All special funds for the support of individual workers will also be pooled. In this way the Chinese churches will be made to feel that the work is theirs, and be given an increasing opportunity of exercising their gifts of administration, and gradually be led to true independence. If this scheme is heartily taken up by the churches and succeeds, it will mark a new era in our work.

The phonetic script was also considered. The government is pushing this very much. The governor of Shansi has ordered 2,500,000 script primers for the people of this province alone. It is being introduced into the curricula of all schools, and is being taught to the officials and business people. Rumor says that it is to be made compulsory for all men under forty and all women under thirty. At our conference it was decided that we urge: (1) that it be taught in all our institutions and station classes; (2) that a knowledge of the script be compulsory for all Mission helpers; (3) that some men and women be taught thoroughly with a view to becoming teachers and be employed in that capacity; (4) that a signboard be prepared

on each station with texts, etc., written in script; (5) that a united effort be made to secure that every church member under forty learns to read, and owns at least a portion of the Bible in script; (6) that script literature be stocked and sold in each station and outstation; (7) that voluntary colporteurs proficient in script be appealed for to visit villages during the winter months with a view to selling script literature; (8) that night schools be established in cities and villages. This script certainly gives the missionary an unprecedented opportunity for spreading the knowledge of the true God. May we on the field and our fellow-workers in the homelands rise to the occasion.

Compulsory education is being pushed throughout the province. The demand for teachers is very great. Many of our teachers have been offered salaries several times larger than they are receiving. The government is also beginning to press for the registration of mission schools. This question received our prolonged consideration, as it was feared it might lead to a serious limitation of our liberty in teaching Christian truths and thus frustrate our primary aim in opening the schools. We feel loath to give up our Mission schools, because by so doing the children of our Christians would probably be largely lost to the church. In some cases at least, pressure would be brought to make them worship Confucius. We heard from two of our girls who are now teaching in a government school, that all the children in their school are expected to worship Confucius and that they, the teachers, are not even allowed to sing a hymn. They have also been asked to worship Confucius but have refused. They stated that if forced to do so they would leave at once. The government having plenty of money, are better able than we are to finance and equip their schools. A number of the graduates of our provincial high school have been appointed by the government as District School Inspectors. Three others are to be sent, also by the government, to foreign countries to continue their studies.

On our return from the conference, I met in Chaocheng, two of our Christian women wearing white badges, four inches wide and a foot and a half long. The characters written on the badge, which was stamped with the district magistrate's seal, stated that they were inspectors for the Natural Foot Society. The official wanted inspectors to visit each home, to warn the women who still have small feet, that after three warnings, they would be fined if they did not unbind their feet. He wanted reliable inspectors, and therefore asked the Chinese pastor to recommend Christian women for the post.

Our schools are in full swing again. In the Bible Institute we have forty-eight in attendance now, with five or six more to follow. A nice two-story dormitory block has been put up during the summer and is ready for plastering and finishing. This will greatly relieve the congestion in our Bible Institute dormitories. The work on the new provincial high school buildings has also progressed considerably, though not as rapidly as we had wished.

Visiting Farmer Mohammedans

By Mr. GEORGE K. HARRIS, Siningfu, Kansu

HAVING opportunity of visiting the Moslem villages north of Sining, centering in a place called Mobayshen, we started with what we considered a fairly large supply of Scripture portions in Arabic and Chinese. Before reaching that city, two days were spent at Tarwan, a market centre. There was no inn, but the Lord provided. A kind Moslem invited us to his home.

We had exceptionally good sales, also much opportunity for preaching. Large Arabic mottoes helped to attract and hold attention. As there is evidently a ban on our gospels, every copy sold is a step toward breaking this up. Several mullahs came about and purchased Arabic portions, such as "The Excellent Names of God."

On our return to our host's home, I found the native ahong there, awaiting me. Later the mullahs also came in.

On invitation to visit the Mosque, I went just before the midday prayer or Pishai. Many school-boys were about. Two had Arabic gospels, purchased the preceding day. When studying, the boys are seated on crude wooden benches about large square tables. Instead of slates smooth wooden panels with handles are used. The teacher writes on these panels with mud-colored ink certain Arabic sentences. These the boys recopy and memorize by rote. They were surprised at my being able to read them several sentences from a Koran commentary. This book, bound in boards, was lying on one of the tables.

Shortly, the native ahong came in. We had a good conversation, after which I gave him a copy of the book, "Roots and Branches." Before leaving the village, for our host's kindness in entertaining us, we gave him a gospel and an Arabic Genesis.

The next five days found us in the Mobayshen suburb. The villages which we had time to visit from here, had only once, if ever, seen a foreigner, and never a non-Moslem who could explain the Gospel in their Arabic terms. Twice I was taken for a Chanto or Russian from Turkistan.

Questions on many subjects were asked, each giving opportunity to explain some truth. Except those who had occasionally visited our Gospel Hall in Sining, these farmers knew practically nothing of the Gospel. The size and contents of our Bible was a surprise. Many false ideas regarding the Gospel are abroad, so a visit to their midst and a personal invitation will result in many visiting us in Sining.

The mosques visited were all of the old, semi-Chinese style; a pagoda-like minaret, a large inner courtyard, and the mosque proper placed relative to Mecca.

These farmer Moslems are Persian and Turkish in feature and custom, and though many centuries removed from their ancestral homes, are un-Chinese in every way. They say their home was Ru Mu, by which they mean some part of Asiatic Turkey. What is the origin of this term I have been unable to learn.

Sunday morning two open-air preaching services were held in the Mobayshen suburb. The Arabic mottoes and pictures of the deeds and words of the Messiah, again proved most useful. By use of their own phraseology, meanings were conveyed much more quickly than with Chinese terms. The two verses which were most effective were: "Hear, O Israel, the Lord our God is one Lord!" used by Jesus in referring to Moses' words, and "Who can forgive sins but God only?" In both meetings several hundred, mostly Moslems, listened attentively.

Let me mention just a few personal interviews in the inn for it is such conversations that count for most.

(1) The innkeeper's son, a mullah, to whom an Arabic gospel was given over a year ago, said he still prizes the book, and he came in several times. He seemed a little more interested than before. I gave him another book which he has promised to study.

(2) A village ahong, one of my Sunday morning audience, came in on the same afternoon. We had an hour's pleasant discussion. He was very ignorant of history, not being able to compute the Hejira year and he thought Mohammed came 300 years after Jesus' time.

(3) Seven Moslems came in in a group one evening. Their spirit was one of inquiry, not of argumentation.

(4) A young man on the street purchased an Arabic gospel. Later, being warned that his ahong would not approve of it, he came to me to inquire more about our gospels and find out why there is objection to them. This gave an opportunity. The next day he also purchased a Chinese gospel, showing that he disregarded their taunts.

(5) A Moslem from a village several miles north of that city came in twice. He is a prominent man in the village, which has some three hundred families. He listened very attentively to parts of John's Gospel about Jesus as the Word of God. He invited me to stop at his home when I could come, and promised to invite the ahong and prominent Moslems. Here is a further opportunity.

(6) A man from a village passed on the way to Tarwan, heard the message on Sunday and came in early Monday morning. He extended a similar invitation.

So far, in most of these villages the Gospel has been utterly ignored; thus, if a spirit of inquiry regarding it has been started, so much is gained.

One could spend a month in the Mobayshen district and then have some villages untouched. Only occasionally can one make this trip as the work in Sining city and suburb requires most of one's time. And this is only one Moslem district adjacent to Sining.

If, friend, you are led to pray for this work, kindly remember the people mentioned above and the literature distributed. Pray for the one baptized Moslem in Sining, who has many battles, and pray that more Moslems may come out openly. Pray for an ex-ahong who has promised to teach me Arabic and Persian.



WINTER AND SUMMER IN THE MISSION COMPOUND AT T'CHENG, SHANSI
Photograph by Mr. Alfred Jennings

"The Daily Round, the Common Task"

By Miss SOPHIE JORGENSEN, Kūwo, Shansi

OPENING SCHOOL.

IT was October 7th. The girls' school was to open the next day. In the boys' school, the head teacher, Mr. Kueh, was alone looking after forty-odd boys, the second teacher, Mr. Fen, having gone to his home to rejoice with his family because a son had just been born. Then Mr. Kueh's family sent word that he must come home at once, as his infant son was very ill. Mr. Kueh hired a donkey, and unable to wait for Mr. Fen's delayed return set out at eight in the evening for his home twelve or thirteen miles away, leaving the cook in charge of the boys. Our evangelist was absent at the time. We had no one who could teach at all.

But Mr. Fen arrived next morning, and Mr. Kueh returned in the afternoon. So that anxiety was over. However, the girls' school teachers did not arrive in time as there were many difficulties to overcome before they could leave their homes. Two of them came a day late, and a third three days late, as she had not been able to get a cart before. And when they did arrive, one of them brought a sick baby which had to be put into the isolation room at once to stay there for three weeks.

Among the scholars were some who had not been to school before, and several of them needed a little hygienic attention. One of them had not had her hair combed for over a month. Had her home been near here we would have sent her to her mother but she had come forty miles, arriving with twelve others at half-past nine at night, fourteen people having all been squeezed into one Chinese cart with their clothes, bedding, etc., jolting along over dusty, stony Chinese roads for fourteen hours—who could ever think of sending the poor child home again!

While we have our morning prayers in English together, we put outside on a window sill a square piece of cardboard upon which is written in big characters "li-pai," which means "worship." This is to prevent our being called away half a dozen times or more during that brief half-hour just for

some unimportant matter which might as well be delayed a few minutes.

Directly prayers are over a little troop of boys march into the courtyard to have their ills attended to. Although we have neither doctor nor nurse here and no dispensary, there is seldom a day but some outsider comes to ask for a simple remedy. Miss Johnson has a wonderful reputation for having saved by her medicine the life of a young woman from a rich family in the city. The girl had swallowed a gold ring in order to commit suicide. As a matter of fact, Miss Johnson gave her no medicine, but told them to make her eat plenty of bread.

TEACHING A BLIND BOY TO READ

A boy, twenty-two years of age, became blind about two years ago. He is now a Christian and very earnest. He generally comes very early Sunday morning and sits in the men's courtyard in front of the chapel singing hymns until the time for the service. He earns his food by pulling the bellows for a tinker, who is a Christian but a bit queer in many ways. This man had the idea that a blind man does not sin as much as a man who has sight, and for this reason objected to the boy going to Ping-yang to see the doctor. He even threatened not to employ the boy on his return, no matter whether he was cured or not.

We prayed to God and spoke "pleasant words" (as the Chinese express it) to the tinker, till at last we got his consent, and the boy was taken up to the hospital. Nothing could be done for him, however. Having feared that this would be the case, I had already bought a Braille primer, and had for some time been praying that it might be possible to teach him to read. The tinker being such a queer fellow we did not dare to give the book into his hand, so put the matter before two of our Christian men, asking them if they would like to teach the boy a little every Sunday. They gladly promised to do so. You might think everything would be well now, but alas! you have to push all the time if you want anything done in China.

When I next asked how they were getting on, the answer was that it was too difficult, and besides, the tinker didn't want the boy to learn. So again we prayed and tried to think what might be done.

We decided it would be better to get them to come to our place, so we consulted with the school teacher, who promised that one of the big boys should come and help him.

Now, the question was how to get the book back. I asked the caretaker in the men's guest room. No, it had not been left there; he was sure Mr. Liu, who was supposed to be teaching the boy, had taken it home. Later on I found Mr. Liu. No, he was sure the tinker had got hold of it. I happened to meet the tinker a little later, so I said some "pleasant words" to him and then bravely inquired about the Braille primer. No, he hadn't got the book.

At last it was found in a native hospital in the city! The following Sunday afternoon a schoolboy was sent off to the tinker's home to fetch the blind boy. I talked to him and the schoolboy, Fah-lin, who was to be his teacher, trying to rouse their enthusiasm. We had a few words of prayer, asking the Lord to enable him to learn to read, and then the teaching began, the boy helping him to form the symbols on the table with Chinese cash, while I explained to him how to do it. He learned very quickly and I exhorted him to be sure and come again next Sunday.

To my surprise, the tinker himself brought him next Sunday. I asked the boy how he was getting on. "Oh, very well." The tinker had helped him at home. I told them how pleased I was and then proceeded to examine the boy in the first line, which he had been taught the week before. He knew it perfectly, and when I would explain to him about the following one, he interrupted me, saying, "Oh, I know that too!" He then eagerly read four lines to me perfectly.

We are now getting on finely, the tinker and the schoolboy both being equally anxious to teach, and the boy himself exceptionally quick to learn. We thank God for helping us through another of our difficulties.

FROM HOUSE TO HOUSE

I have been visiting a good deal in the city lately. Old Mrs. Lien and I leave our compound armed with a little bag full of tracts. Having visited the people living in the nearest streets the day before, we pass them by this time and walk towards the south, past our own big cart-gate and the little temple with the ugly idols just beyond, then the big temple bell, till a little further on we cross a piece of waste ground, where ashes are being dumped. Right on the path is a man preparing silk for the loom. It is a pretty sight, the golden threads glistening in the sun as they spin round the reels at a tremendous speed.

We soon get out to a proper street again, though a very narrow one, and, of course, dirty and smelly. But we don't think very much of that as we enter the very first door on our left and find that it leads into a very small, dark courtyard.

Mrs. Lien calls out, "Are you at home?"

A woman answers from inside the west room and soon appears in the doorway to welcome us. The

daughters and daughters-in-law all congregate to see the strange looking foreigner and listen to her queer ways of talking. They all bring their babies along, so the room is soon full of people. All are very friendly, but as they have not yet eaten their breakfast, we know they are not anxious for us to stay very long. We talk to them for a few minutes about the Gospel and then pass on to the next house.

Here we enter a big gate and find several women and children sitting out in the courtyard, doing sewing and other work. But inside the room is an old woman sitting on the floor making a wadded garment for one of the younger members of the family. She offers to get us some tea, but we assure her we have just eaten, and after having exchanged some friendly words about her family, etc., we talk to her about the one true God and how we worship Him.

Two of the younger women have followed us into the room. They laugh nervously as they listen to this story, so strange to them.

But, by and by, the old woman gets so interested that she puts down her sewing and looking earnestly into our faces, asks, "But how do you pray to your God?"

We tell her how—while all the time, we are praying for her in our hearts. She promises to come and see us when she can. Then two of her little granddaughters take us to a neighbor's home.

A knock at the door, and a young daughter-in-law asks, "Who is there?" But when she hears who we are, she says, "I am alone, my mother-in-law is out, so I dare not open the door."

This may be but an excuse, but in any case, we go to the next house, where we are very well received. The husband here is a soldier, and has been at Pingyang, he tells us, and while there, often went to the service, so he knows the doctrine is good. We talk to his wife, who appears to be very friendly, but after a while she says, "This doctrine is not for me. I can't believe."

We assure her it is just for such as she and the Lord is willing to receive anyone who comes to Him.

But she interrupts us with, "No, teacher! I'll tell you just how it is. I am not like other people, my heart has got all kinds of sin in it. I hate some people, and I do this and that and the other—and I have got no memory either. Had it been in my young days, then it would have been different."

What a splendid opportunity this is to tell of Him who came to save sinners!

A little longer we talk to her. She will not let us go without having a cup of tea, and she also promises to try to come and see us. But this is not so easy for she has no one to look after the door.

We go home praying for her and the others, that the Sun of Righteousness may come to shine in their dark hearts.

"All through this day, O Lord! let me touch as many lives as possible for Thee. And every life I touch, do Thou through thy spirit quicken—whether by the word I speak, the prayer I breathe or the life I live."



THE EAST GATE CHAPEL AT KANCHOW, KIANGSI

Photograph by Mr. J. L. Rowe

A "Street Chapel"

By Mr. J. L. ROWE, Kanchow, Kiangsi

THE evangelistic society of our church has rented part of a shop just within the east gate of the city where hundreds of people pass the door. We have not sufficient workers to have someone constantly there but we hold meetings there on Sunday afternoons and Tuesday evenings. Occasionally a worker is there during the day. I went one morning to photograph the place, but it was very difficult owing to the street being so narrow and there being so little light. I did the best I could, and enclose the result which will help you to see one of the spots where we work to make Christ known to those who live in darkness. Will you please make a special point of praying often that many men may be saved through the Gospel preached in this little street chapel. Several who have heard the Word preached there have come to our Sunday services.

"Love"

By Miss MARY S. CRUICKSHANKS, Kweiki, Kiangsi

IN the school at Kweiki, a founding child, "Wee Mary," was taken in and cared for till adopted by a Christian Chinese couple. Her support in the Mission school was provided through a fund given by a detained-at-home missionary and his family as a memorial for a son who died. "Love" is the successor of "Wee Mary" in the benefit of this fund.

"Love" arrived one day in the middle of last school term, with all her worldly possessions in a little bundle, which she carried under her arm.

She was so happy and friendly that she soon had quite a circle of friends in school, and not being troubled with shyness, she soon gave us her own history and the history of every member of her family.

Someone asked her if she was pleased to come to school, and she said, "Oh, yes, because if I hadn't come to school, I was to become engaged and go to live with my mother-in-law. My sister has already become engaged."

When she was going to bed, I said to her, "Do you know how to pray, 'Love'?" She replied, "Yes, I can pray when my grandfather tells me what to say."

We then taught her a little prayer, and as soon as she had finished, she looked up and made the startling announcement, "I can repeat the whole Bible."

Having got permission to begin, she said, "Teacher, I'd rather sing it." Forthwith, she started to sing the names of the Books of the Bible, to a Chinese tune which we had taught the women one time when they were in for teaching.

After she had sung all she could remember, she began to think of her grandfather and get homesick, till finally she shed a few tears and then fell asleep.

The next day she began study in the kindergarten school, where she quickly got into school routine.

Please pray much for "Love" and all the other little ones in the kindergarten that they may early get to know the "Children's Friend."

"Made in China"

By Miss A. M. JOHANNSEN, Yushan, Kiangsi

THE last weeks of school will not easily be forgotten in China, as the students in all the middle schools and colleges went on strike. The primary and intermediate schools continued study, but were excited like the rest, and everywhere the boys smashed everything Japanese and showed their patriotism in every way.

The Scholars' Union, the Commercial Guild, etc., held meetings every few days, and even the most conservative parties joined in. All stores refused to sell Japanese goods. It is amusing to see the teachers going about with big heavy Chinese umbrellas when the light foreign umbrellas made in Japan would shield them so much better from the sun. But woe betide the man who carries a foreign umbrella! In the middle of the street someone will step up to him and quietly ask the question, "Do you love your country?" He has nothing to say, and feels very small. Next day he appears with a Chinese umbrella.

My heart has often cried out, "Would to God that Christian people were as much in earnest for their King and for the coming of His Kingdom!"

In the middle of July we had a very happy time in opening a new outstation in a very important place. We have mortgaged a very small house in memory of dear Mr. Stevenson. This year the Christians collected some money for repairs and for expenses connected with the opening. Very great crowds came to listen to the message of salvation. A large band went from here, including some of the big boys. They were so excited about going that they got up before midnight. They were sent to bed again, but in a little while they reappeared and started making a fire, so everybody got up and got ready, starting out at 2.30 in the morning.

A good many Christians and inquirers from one

As many financial burdens are being put on the shoulders of the Chinese church we are trying to save all we can. Therefore we have given up two of our street chapels and intend to hold open-air meetings instead. In the day time that will be all right, but it will interfere with night work.

The church has also taken up a special collection for the poor. As one old woman is left alone and unprovided for many gave gladly for that purpose. Then the boys' school saved a little founding, and added her to our family, but her story I must tell another time.

Cheering words from Chinese

THE following is a copy of a letter from Chinese passengers aboard the Steamship "Empress of Japan," addressed to Rev. T. E. Robinson and missionary party traveling with him from China to England via Canada:

To the Fellow Missionary Passengers,
R. M. S. "Empress of Japan,"
Vancouver, B. C.

Ladies and Gentlemen:

We, the Chinese passengers on board the R. M. S. "Empress of Japan," have the greatest pleasure in being able to meet you on this trip as well as in being able to hear the many lectures and speeches. We appreciate very highly your noble purpose and your valuable services which you have rendered to the poor people at home.

We should deem it a great honor, if you would kindly accept a small sum of two hundred dollars gold, which we have collected among us for the Blind Institute under the charge of Mr. and Mrs. A. G. Waern of Shansi, as a token of our gratitude for the noble work you have accomplished in our country. We trust that by your energetic work the Light and Truth will be extended throughout the length and breadth of the Republic before long.

Wishing you every success in your noble work,

We remain,

Yours faithfully,

Ladies and Gentlemen,

CHI ZANG WANG.

For the Chinese passengers on board the R. M. S. "Empress of Japan."

By Rev. KENNETH MACLEOD, now on furlough

Our Ninghai postmaster, Mr. Kao, came to the city some seven or eight years ago, a fine young man and a graduate from High School. He has a good knowledge of English, for his post requires that. Shortly after he came to Ninghai we got in touch with him, gave him some gospels and tracts and an English gospel of John—the underscored gospels sent out by the Bible House of Los Angeles. Not long after that Mr. Kao sent me an English letter requesting prayer for himself, "that he might be saved and delivered from sin, which God alone could do," as he said. Mr. Kao has gone on well. His influence on the young gentry in the city is altogether for good and he seeks to lead them to the Lord.

Recently, Mr. Kao writes as follows: "Mr. Uen, (the Ninghai Police Magistrate) has been transferred to another city and said please remember me to Mr. Macleod. He has already believed Jesus Christ, but he is too timid to recognize Him in pub-



MONDAY MORNING AT AWENCHOW OUTSTATION—DRYING OFF AFTER VACCINATION! THE MISSIONARY WHO MAY HAVE BEEN EXAMINING CANDIDATES FOR BAPTISM ON SATURDAY, AND CONDUCTING BAPTISMAL AND COMMUNION SERVICES ON SUNDAY, MEETS BY APPOINTMENT ON MONDAY "CANDIDATES FOR VACCINATION." THE MISSIONARY'S VACCINE IS CHEAPER AND MORE RELIABLE THAN OTHERS, HENCE THIS IS A CUSTOMARY SCENE IN A SPRING VISIT TO THE OUTSTATION

Photograph by Rev. Geo. H. Scollie

lic. Sorry I have not made him to confess his sin in the church and become a brother to us before he left.

"My wife has given up to believe in idols and she has begun to read the Bible daily. She is glad to study the Old Testament, one page every day, and asks me when she does not understand it. I cannot tell you a lie about myself; I am not so diligent as she is. Sunday I read the Old Testament one or two pages, but not daily. Though I am very busy to do my work now, I must try my best to read the Bible every morning when I get up. Sorry for my wife, she is still shameful to go to church to join with them. There is only one hope, that God will send His Holy Spirit to lead her on."

For this answer to prayer for Mrs. Kao we do rejoice, and pray she may go on to know Him. It is a great change for her who once was a persecutor, in her blind devotion to idols, to be now studying the Old Testament daily! May brother Kao be used more and more to lead Ninghai's young men to Christ.

Simple Faith in Prayer

By Mrs. TALBOT and Miss LEGGAT, Taiho, Anhwei

THE motto of Chang I-teh is "Pray through." A matter concerning his daughter-in-law, which threatened to become a lawsuit, was satisfactorily settled in answer to prayer. His favorite prayer resort is a quiet spot near his farm where four roads meet and there on the crossing he kneels, because his Lord was nailed to a cross.

His wife, who was baptized last year, was so impressed by the many answers to prayer, that she determined to find out the secret. One night when all had retired to rest, she stood outside the door of the room to listen and hear what her husband was saying to the God whom he could not see, and later when business called him away from home and family difficulties arose, she waited until the household had gone to rest and then knelt down on the same spot and told Jesus all her heart.

"Did He answer you?" we inquired.

"Hundreds of times," was the reply.

Mrs. Hwang, a simple country peasant who can-

not read, told us that one day when she had only grain left in the house sufficient for two meals, and no expectations of further supplies, she went into her room, and told her Lord saying, "What am I

to do now?" While in prayer the postman brought her a letter from an absent son with a three dollar note enclosed, more than sufficient to meet her need until the near approaching harvest.

Our Shanghai Letter

By the Secretary of the China Council, Mr. JAMES STARK, writing on December 12th, 1919

Deaths in the Mission. Last week, the Mission sustained a three-fold bereavement in the deaths of Mr. G. W. Clarke, Mrs. J. Brock and Miss I. Cormack, and our hearts go out in deep sympathy to the bereaved relatives.

Mrs. Brock's death at Chowkiakow on December 4th came as a great surprise; for while we had two days previously heard that Dr. Guinness and Nurse Herbert then were on their way to her, we had no intimation that her life was in danger. Dr. Guinness, writing on December 4th, says: "I was summoned by wire to attend Mrs. Brock who was down with influenza. Miss Herbert came, and we did all in our power to sustain her strength. The toxæmia was severe and prostration very marked, the finer tubes of the lungs being blocked, the heart gave way and our dear sister has gone to be with the Lord. She died at midday to-day after an illness of eleven days. We have been here only two and a half days. Mr. Brock is being helped of God. It is sad for the children. The local church is showing much sympathy. Mrs. Brock was greatly loved. Her careful, faithful life, so consistent in walk and so sane and helpful in all its relationships, has borne an influence which will abide. She has passed away in perfect peace, glad to go, yet willing to stay if such was His will. Her mind remained clear to within a few minutes of the end, and there was no apparent suffering." Mrs. Brock, who was 48 years of age, first arrived in China as Miss Edith Elliott on November 8, 1894, and was united in marriage to Mr. Brock three years later. All who knew her will agree that Dr. Guinness' tribute to her memory is a just one. She wore the ornament of a meek and quiet spirit, which, in the sight of God is of great price.

Arrivals in China. On November 24th, we had the pleasure of welcoming Mr. and Mrs. John Macfarlane, who have for a number of years represented the Mission in Hobart, Tasmania, and with them Miss A. M. Charley, a new worker sent out by the Australasian Council. Mr. and Mrs. Macfarlane are staying at Chinkiang for the present, while Miss Charley has gone to the Training Home at Yangchow. On the same day we welcomed Miss E. Forrier back from furlough. On November 29th, Mr. and Mrs. W. A. Hick, two new workers from North America, arrived.

Departures for Home. On November 29th, Mr. and Mrs. Williston, with their three children, left for furlough in North America and England. On the same date, Dr. E. S. Fish left for furlough in the United States, and Miss A. Olson and Miss J. C. Johnson, of the Scandinavian Alliance Mission, sailed for Seattle.

An Affair with Robbers. Mr. F. G. Snow tells of a trying experience through which he passed on October 11th. He writes: "As I traveled up river, when not very far from Wanshsien, we suddenly heard the sound of a pistol shot. The skipper of the small boat exclaimed to me, 'Robbers have come,' and at once he brought the boat to the bank for fear of being shot if he dared to ignore the warning. I heard a man call out, 'There is a foreigner on board,' and then saw two or three of the gang board the boat forward. One of them asked, 'Where is the foreigner?' and then he and another made straight for me, ordered me to get up, and caught hold of me, felt my belt for money, swore at me, and actually threatened to kill me, all the while brandishing his knife. Naturally, I was dazed and startled. I heard one or two of the passengers asking them not to kill me, but I do not recall saying anything myself beyond asking them what was the matter. Silently I withstood and rebuked the devil in the name of the Lord Jesus. Next they turned to my things, opened my box, took out my clock, etc., and pulled the other contents about. Having thus demonstrated, they told me that they would not touch me or my things, and set to work and ransacked the boat, taking just what they pleased. After roughly handling some of our passengers, they let us go on our way to our destination."

Raising Opium in Kweichow. Mr. P. O. Olesen reports that the district of Tsunyi in Kweichow, "is simply gone wild over opium." He writes: "Silk schools have closed down, salt firms have stopped bringing salt, and even the coal owners have closed down and are putting all the money they can into this traffic. Our magistrate, with his numerous relatives, is piling money, as he is the largest dealer. Things are becoming very dear, as labor is scarce. Farmers are paying such big prices to men to help them plant out opium that all trades and professions are finding it difficult to obtain help. There will be a large crop planted this fall, and next year opium will be as cheap as in the

flourishing days before there were any restrictions."

Baptisms. Since the date of my last letter (November 20th), 359 baptisms have been reported, bringing the total, thus far recorded for the year, up to 5,321. This is a considerable advance on the same period of last year.

Workers' Conferences. A conference of foreign and Chinese workers was held at Lanchi, in the province of Chekiang, from November 19th to 21st. Beside eleven missionaries, representing six central stations, there were present over seventy Chinese preachers, colporteurs, biblewomen, delegates and visitors from the stations and outstations of the three prefectures of Ch'uchow, Kinkwa and Yenchow. The object of the gathering was to consider means of linking up the stations in these districts so that they may co-operate in effort for the furtherance of the Gospel and the interests of the church.

A similar conference of workers in the north of Western Szechwan was held at Chengtu on November 5th and 6th, when eleven missionaries were present, including Dr. Parry, the Superintendent. The stations represented were Kiating, Kwanshsien, Kungchow, Pengshan, and Chengtu, and the subjects of importance affecting the work in the district were considered.

Mr. Westwood recently conducted an eight days' Gospel mission in the Central Hall at Yangchow. On November 22nd, a special meeting was held in Mr. Saunders' guest room for prayer, when a welcome was extended to the missionary. This was attended by twenty-five young men, all of whom had been brought to Christ at the Central Gospel Hall since it was opened last May. Of the mission, Mr. Saunders writes: "When the weather conditions were favorable (three nights out of the eight), the nightly attendance of men was about 240, and on other evenings about sixty. In more than one mission, we have had the fact demonstrated that to the Chinese the state of the weather makes a great difference,—and it is not to be wondered at that the people are not eager to leave their homes to face the cold winds, rain, and wet streets. Mr. Westwood's Gospel messages were pointed, definite, and had the true ring of the old Gospel, and it was no surprise that God blessed. Had the weather conditions been good, the results would have been far greater, for the attendance and interest were on the

increase when suddenly cold weather set in. Nine young men openly confessed Christ during the mission, and interesting conversations were had with others, who might be included with the 'almost persuaded.' Since the Central Gospel Hall was opened last May, 61 men have openly confessed their faith in the Lord Jesus Christ, and we have kept in touch with them all. The Lord is showing that He is still pleased to save men by the foolishness of preaching, and the Gospel is still the power of God, and nothing new is needed."

A DEPUTATION VISIT.

Rev. Kenneth Macleod, whose furlough headquarters is Peru, Ind., spent the larger part of November and December in extensive deputation work. In Chicago he gave six lectures on mission work in China to the "China Class" of the Moody Bible Institute, and remarks "how very often and earnestly the China Inland Mission is remembered in prayer in that wonderful building." In the middle of November he went to Colorado Springs, from which he had to hasten to engagements in Denver, where he spent five days "full of blessing and long to be remembered." Going on to Los Angeles, he spent "sixteen pleasant days" there, the guest of the Bible Institute, speaking to the students as well as in various churches of the city, and also visiting Mr. W. E. Blackstone in Pasadena and Mr. Ralph D. Smith of the Bible House of Los Angeles, who is our China Inland Mission Representative in that section. With the latter he penetrated to the seashore (at Santa Monica Beach) and "felt the tug of China very strong—only the Pacific between—and yet having to return east again!"

On his return journey he stopped at Dallas for two and a half days speaking in "Dr. Schofield's old church," thence to Paris, Texas, for three days, taking service alone with a missionary representing work in South America, all the meetings being "very hearty" and giving promise of some candidates for the mission field." In St. Louis he had two days, including a Wednesday evening meeting for Rev. R. L. Evans, formerly in China under the China Inland Mission.

Through touching many places, Mr. Macleod observed that "non-church goers and the questionable methods that are used to attract the absentees are great problems everywhere." He adds, "So many ministers not only do not preach the Word of God themselves, but actively and boldly oppose the men that are true to Christ"; yet again,—"Those who love His appearing are drawing closer together, regardless of their church connections." That missionary work is not restricted to foreign lands is shown by the fact that "one great privilege of that Western trip, both going and coming, was the many blessed and fruitful opportunities one had of dealing with souls and directing them to the Lord."

NOTES FROM CHINA.

Mr. and Mrs. D. W. Crofts are to be located at Chenyuan, in the province of Kweichow, until the spring, when they are expected to take up work in the Tsunyi district.

Mr. Morris Slichter, of Anshunfu, Kweichow, who went out to China in 1915 from Toronto, was married on November 4th, 1919, to Miss Irma Newcomb, who also entered the Mis-

sion in 1915, having graduated that same year from the Moody Bible Institute of Chicago.

While Dr. E. S. Fish is home, at Elcho, Wis., on furlough, the staff of his station, Anshunfu, Kweichow, has received further reinforcements by the appointment of Mr. J. H. M. Robinson, B.A., from Australia.

Mr. and Mrs. H. Westridge returned to their former station of Fushun, West Szechwan, and with them Mr. W. F. H. Briscoe, formerly in Hungtung, Shansi, who will take up work in Fushun for the next two years or so. Of Mr. Briscoe's three motherless children, the two elder ones are with him and the youngest (an infant under a year) has been taken to relatives in England.

Mr. and Mrs. J. R. Sinton are again to be located (for the present) at Kiatingfu, Szechwan, but later on will be associated with Mr. and Mrs. Hockman in the work of the "middle school" at Luchow, Szechwan.

Mr. and Mrs. E. J. Bannan returned to their former sphere of service at Changteh, in the province of Hunan.

Rev. and Mrs. C. N. Lack take charge again of the station at Yen-cheng, Honan, where they have spent many years of service.

Mrs. W. Y. King has taken the position of housekeeper at the Mission's training home for young ladies at Yangchow.

Mrs. H. N. Lachlan on her return from England resumed charge of the Mission Home at Shanghai.

Dr. and Mrs. J. C. Carr, on reaching China, left for their former post of service, the hospital at Pingyangfu in Shansi.

Miss I. A. Craig, who has long been out of health and temporarily resident at Shanghai, has undertaken work in the treasurer's department of the Mission offices there.

Miss M. E. Waterman will again have the companionship of Miss A. I. Saltmarsh in the work at Tsingkiangpu by the exchange arranged between Miss F. A. R. Baker and Miss Saltmarsh, whereby the former takes up work in Antung, Kiangsui.

Miss Grace J. Taylor, B.A., the eldest daughter of Rev. and Mrs. Wm. Taylor, joined the teaching staff of the Mission's Girls' School at Chefoo, at the beginning of the present term (since the Christmas holidays).

Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Pray for the re-uniting of true Christians in Chinese churches. also **pray** for Chinese officials (page 21)

Pray for the old Chinese worker at Wenchow who has been under a cloud (p. 22)

Give thanks for the success and blessing of various conferences in China (pp. 22 and 29).

Pray for the Mohammedans mentioned by Mr. Harris, especially for

(Continued on page 32)

How Converts Came. Miss McQueen, of Anjen, Kiangsui, in a letter dated November 20th, writes: "It may be of interest to you to receive details concerning the thirty-five converts recently baptized in this district. Nineteen were men and sixteen women. Of the latter, six were wives of men already church members, two were daughters of Christians, one the mother of a Christian daughter. Of the men, three were husbands whose wives were already Christians, and two were brothers of Christians. One of these latter was influenced through seeing the great change in his brother, who had formerly been a gambler; so, as he himself was also a gambler, he followed his brother's example, trusted the Lord, and found that He was able to save him too. He had been adopted by an uncle and aunt, and at first they were opposed to his becoming a Christian; but noticing the great change in his life, they ceased to hinder him. Nine of those baptized were either themselves demon-possessed, or had someone in their family in that pitiable condition. One of them, a Mr. Li, is the nephew of a Christian woman in Huangchin'p'u. His wife became demon-possessed, and was also very ill. In fact she nearly died, and they had the coffin all ready for her. The demon within her said that the only way by which he could be cast out was by trusting in Jesus; that they might try every other plan, but he feared only Jesus. After this the husband got his aunt and some other Christians to pray for his wife, and she was completely delivered and restored to health. Since then both husband and wife have turned to God, and now the husband has been baptized."

A Keller Party in Kiangsui. Mr. Robert Porteous, writing from Yuanchow, in Kiangsui, reports that an evangelistic party, sent by Dr. Keller from Hunan, has just about finished working this city and suburbs within a radius of from three to five miles. They reckon that every home has been visited, and about thirty fresh inquirers are, as the direct result of their efforts, attending the services in the city church. Over three thousand homes were entered during November, and upwards of 10,000 tracts, booklets, Scripture portions and New Testaments were put into circulation.

Editorial Notes

IF any of our readers desire a wider and more detailed view of mission work in China than our paper gives to them, they will be able to obtain the same by subscribing to the "Chinese Recorder", edited and published monthly at Shanghai, for \$4 (Mexican) a year, postage additional. Orders may be placed with either Mission office.

The friends who have seen the new Prayer Union card will have noticed that the "Objects of Prayer" have been added to. It has been felt for some time past that the objects as formerly expressed were too narrow and that they needed amplification. We have, therefore, remodelled them so that our vision will be larger and our prayers more full and complete. We cannot pray too largely either in quantity or extent. China and the China Inland Mission are our special objectives; but God's thought is upon all Missions and the whole world, and we need to be like Him in our remembrance of them.

The helplessness of heathenism to bring peace to the heart is illustrated by a story which appeared in a recent review. This runs as follows: "Upon one occasion when distributing gospels and tracts in this district we had a most touching experience. All the morning we had been walking up and down the narrow streets of a village, preaching the Gospel and distributing literature to the mixed crowds which thronged the busy market place. Suddenly we stopped in front of a stall under which several women had gathered. Holding out some tracts we said, 'Books that tell of peace received!' The women looked startled. Then, as we showed them the books, one of them, a woman of some fifty summers who seemed to be the spokesman of the party, stepped forward. As she did so her eyes fell on one of the titles: 'A Guide to the Heavenly Road.' Eagerly she reached out her hand for the treasured prize, her dark piercing eyes looking straight into mine as she said: 'Oh, Sir, if you can tell us the way to Heaven, we will give you all that we possess. We have denied ourselves meat for ten, fifteen years in the hope of finding peace. If you, Sir, can point us to the Way we will give you all the money you may ask.' Here was devotion to her religion, eagerness for truth and a longing for salvation, but an admission that all that heathenism had ever brought to her left her wholly unsatisfied. And it is always so. The man or woman in heathenism is yet to be found who can honestly say, 'I have peace', or 'I am satisfied.' Such exclamations spring only from faith in Christ. This being the case, what a constraint should be upon us to get the Gospel of God's grace to such peoples.

For the first time in the history of the British Kingdom and Empire, a government paper has been issued which bears the signature of its different ministers, the paper being signed by Mr. David Lloyd George, premier of the United Kingdom of

Great Britain and Ireland, Sir Robert Borden, premier of Canada, Mr. W. N. Hughes, premier of Australia, Mr. W. J. Massey, premier of New Zealand, Mr. R. A. Squires, premier of Newfoundland, and General Louis Botha, premier of South Africa. This in itself is a notable fact, but it is much more so by reason of the nature of the paper. It is a New Year's message to the British Commonwealth, and it is one of a distinctly spiritual kind. The premiers have commonly acknowledged the fact that something more than victory and national renovation are presently needed, and indeed, that nations will perish unless founded upon spiritual truth and righteousness. There is not space to quote more than a portion of it. "Responsible as we are in our separate spheres for a share in the guidance of the British Empire as it faces the problems of the future, we believe that in the acceptance of spiritual principles lies the sure basis of world peace." This strikes the right note and one that has heretofore been sadly lacking, especially in high places.

"Where there is no vision, the people perish" (Proverbs 29:18). It is a popular theory now-a-days to talk of visions. We say of this man that he failed because he had no vision, meaning that he did not succeed because he did not see the larger things of life; or we say of that man that he succeeded because he had a vision, meaning that he has attained to big things because he saw big things. And so the average man would quote and interpret this text, "Where there is no vision" that is, when men do not see high and far and large, "the people perish," that is they fail to reach life's ideals and attain to life's amplitudes. There is of course a measure of truth in such thoughts. At the same time, we would point out the fact that this was not the meaning that the Holy Spirit put into the words of the text when He wrote them. The full verse, as it reads in the Revised Version, is as follows: "When there is no vision, the people cast off restraint: but he that keepeth the law, happy is he." God is speaking about law-keeping and the vision which He has in mind is that of His holy Word. If a man does not have this vision, he perishes, throwing off restraint and becoming a law-breaker; but if he has it, he keeps the law and becomes truly happy. In other words it is not true that one needs simply to see big. The thing which is most important is to look upon the thing which is both big and right. And this last, in God's estimate, is His righteous law expressed in His Word. To see that Word, inclusive of God's dear Son, is to have the biggest and most righteous vision to be had in time or eternity; and to see it, and thus Him, is to become like both it and Him and thus to become a law-keeper and a happy man. We have known astronomers who spent their lives in looking at stars and planets, the biggest things in man's physical vision; and ye we have seen some such remain miserably small and unblessed. But as James says, "Whoso looketh into the perfect law of liberty—shall be blessed in his deed."

PRAYER CALLS—PRAISE ECHOES

(Continued from page 30)

the one baptized Moslem in Sining, and for the ex-aching engaged as a teacher (p. 24).

Pray for the blind in China (pp. 25 and 28), and for the women visited by missionaries and bible-women (p. 26).

Remember the work being done in "street chapels" (p. 27).

Please pray for "Love" and other little ones (p. 27).

Pray for the Christian postmaster of Ninghai and his wife, thanking God for what He has already done for them (p. 28).

Thank God for new workers arrived in China (p. 29).

Praise Him for safeguarding a missionary from robbers (p. 29).

Ask God to restrain the renewed growing of opium (p. 29).

Give praise for the cheering record of baptisms (p. 29).

Pray that much fruit will be gathered from the work reported by Mr. Porteous (p. 30).

ARRIVALS.

November 8th, 1919, at Shanghai, Mr. and Mrs. E. J. Bannan and two children, returned, with Miss C. E. Chafee, B.Sc., Miss R. C. Benson and Miss Grace J. Taylor, B.A., from North America.

November 17th, at Shanghai, Rev. and Mrs. C. N. Lack and child, and Mr. and Mrs. J. R. Sinton and three children, returned from England and Canada.

November 29th, at Shanghai, Mr.

and Mrs. W. A. Hick, from Canada.

December 25th, at Victoria, B.C., Rev. and Mrs. W. B. Williston and two children, also Dr. E. S. Fish, from China.

DEPARTURES.

January 10th, 1920, from Victoria, B.C., Miss M. E. Standen, returning to China.

January 27th, from Victoria, B.C., Mr. and Mrs. Fawcett Olsen, returning to China.

MARRIAGE.

November 4th, 1919, at Chungking, Szechwan, Mr. Morris S. Slichter to Miss Irma L. Newcomb.

DEATH.

December 4th, 1919, Mrs. J. Brock, from influenza.

MONEYS ACKNOWLEDGED BY MISSION

RECEIPTS, JANUARY, 1920

PHILADELPHIA

MISSIONARY AND GENERAL PURPOSES		Date No.	Amount	Date No.	Amount
2	Int.	14-87	\$ 25.00	31-180	\$ 5.00
3	Int.	88	5.00	181	2.50
10	6	89	1.00	188	1.00
15	10.00	90	25.00		
6	300.00	91	340.85		\$9,358.00
7	1.00	92	4.50		
10	43.00	93	4.50		
12	25.00	94	7.75		
12	25.00	95	7.75		
12	25.00	96	7.75		
12	25.00	97	7.75		
12	25.00	98	7.75		
12	25.00	99	7.75		
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12	25.00	198	7.75		
12	25.00	199	7.75		
12	25.00	200	7.75		

\$2,789.25

MISSIONARY AND GENERAL PURPOSES

Date No.	Amount	Date No.	Amount
1-1	5.00	12-84	2.00
2-1	12.00	85	1.50
3-1	1.50	86	125.00
4-1	20.00	87	25.00
5-1	1.50	88	5.00
6-1	5.00	89	10.00
7-1	5.00	90	5.00
8-1	5.00	91	5.00
9-1	5.00	92	5.00
10-1	5.00	93	5.00
11-1	5.00	94	5.00
12-1	5.00	95	5.00
13-1	5.00	96	5.00
14-1	5.00	97	5.00
15-1	5.00	98	5.00
16-1	5.00	99	5.00
17-1	5.00	100	5.00
18-1	5.00	101	5.00
19-1	5.00	102	5.00
20-1	5.00	103	5.00
21-1	5.00	104	5.00
22-1	5.00	105	5.00
23-1	5.00	106	5.00
24-1	5.00	107	5.00
25-1	5.00	108	5.00
26-1	5.00	109	5.00
27-1	5.00	110	5.00
28-1	5.00	111	5.00
29-1	5.00	112	5.00
30-1	5.00	113	5.00
31-1	5.00	114	5.00
32-1	5.00	115	5.00
33-1	5.00	116	5.00
34-1	5.00	117	5.00
35-1	5.00	118	5.00
36-1	5.00	119	5.00
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38-1	5.00	121	5.00
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41-1	5.00	124	5.00
42-1	5.00	125	5.00
43-1	5.00	126	5.00
44-1	5.00	127	5.00
45-1	5.00	128	5.00
46-1	5.00	129	5.00
47-1	5.00	130	5.00
48-1	5.00	131	5.00
49-1	5.00	132	5.00
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58-1	5.00	141	5.00
59-1	5.00	142	5.00
60-1	5.00	143	5.00
61-1	5.00	144	5.00
62-1	5.00	145	5.00
63-1	5.00	146	5.00
64-1	5.00	147	5.00
65-1	5.00	148	5.00
66-1	5.00	149	5.00
67-1	5.00	150	5.00
68-1	5.00	151	5.00
69-1	5.00	152	5.00
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72-1	5.00	155	5.00
73-1	5.00	156	5.00
74-1	5.00	157	5.00
75-1	5.00	158	5.00
76-1	5.00	159	5.00
77-1	5.00	160	5.00
78-1	5.00	161	5.00
79-1	5.00	162	5.00

SUMMARY

From Philadelphia—	
For Missionary and General Purposes	\$ 9,358.00
For Special Purposes	2,789.25
	\$12,147.25
From Toronto—	
For Missionary and General Purposes	\$ 9,133.84
For Special Purposes	1,164.55
	\$10,298.39
	\$22,445.64

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EBENEZER

CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918.

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
MARCH, 1920

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

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A "SKY PILOT" OF THE CHINESE WEST: A PIONEERING MISSIONARY AND HIS PONY BOY IN YUNNAN PROVINCE
Photograph by Mr. Charles H. Judd

CHINA INLAND MISSION

MISSION FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

General Director

D. E. HOSTE, SHANGHAI, CHINA

Director for North America

HENRY W. FROST, PHILADELPHIA, PA.

Council for North America

Henry W. Frost, Chairman

Philadelphia, Pa.

Roger B. Whittlesley, Secretary-Treasurer

Toronto, Ont.

E. A. Browley, Acting Secretary

Robert Wallace, Treasurer

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J. J. Gartshore, Toronto, Ont.

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Rev. D. McTavish, D.Sc., Toronto, Ont.

Henry O'Brien, K.C., Toronto, Ont.

Principal T. R. O'Meara, D.D., Toronto, Ont.

Elias Rogers, Toronto, Ont.

T. Edward Ross, Ardmore, Pa.

Rev. W. J. Southam, B.D., Winnipeg, Man.

Rev. D. M. Stearns, Germantown, Pa.

Rev. F. A. Steven, London, Ont.

Rev. R. A. Torrey, D.D., Los Angeles, Cal.

ORIGIN. The Mission was formed with the object of carrying the Gospel to the millions of souls in the inland provinces of China.

METHODS. (1) Candidates, if duly qualified, are accepted irrespective of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (3) No collections or personal solicitations of money are authorized.

AGENCY. The staff of the Mission in January, 1919, consisted of 1,857 missionaries (including wives and Associate members). There are also over 3,500 native helpers, some of whom are supported from the Mission funds, and others provided for by themselves or by native contributions.

PROGRESS. Upwards of 1,600 stations and outstations have been opened and are now occupied either by missionaries or native laborers. There were 6,979 baptised in 1918. There are now about 45,000 communicants. Since 1865, over 70,500 converts have been baptized.

MISSION OFFICES

237 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

MISSION HOMES

235 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

INFORMATION FOR CORRESPONDENTS AND DONORS

Correspondence should be addressed, donations be remitted, and applications for service in China should be made to "The Secretary of the China Inland Mission," at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

NOTE.—Postage to all C.I.M. stations in China (including Shanghai, Chefoo, etc.) is now five cents per ounce from Canada. The rates from the United States remain as they were.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated very clearly. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the private use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission" and for the private use of that individual.

FORM OF REQUEST—I give and bequeath, unto the China Inland Mission (see note) the sum of dollars.

To be expended for the appropriate object of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

FORM OF DEVISE—I give and devise unto the China Inland Mission (see note), all that certain (have insert description of property) with the appurtenances

NOTE.—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: 'having offices at Toronto, Ontario.'"

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

PRAYER MEETINGS on behalf of the WORK IN CHINA

connected with the CHINA INLAND MISSION are held as follows:

	WEEKLY
Germantown, Philadelphia, Pa.	
China Inland Mission Home, 235 School Lane	Friday 8.00 p.m.
Church of the Atonement, Chelton Ave	Wednesday 8.00 p.m.
Ventnor, N.J. (Atlantic City).	
Res., Mr. F. H. Neale, 120 So. Sacramento Ave.	Friday 3.30 p.m.
Superior, Wis.	
Res., Mrs. Geo. Hanson, 1206 Harrison St.	Tuesday 8.00 p.m.
Tacoma, Wash.	
Res., Mrs. Billington, 811 So. Junett St.	Mon. Afternoon
Toronto, Ont.	
China Inland Mission Home, 507 Church St.	Friday 8.00 p.m.
Vancouver, B.C.	
Res., Rev. Chas. Thomson, C.I.M. Representative, 1017 Tenth Ave. E., specially arranged meetings.	2nd & 4th Friday 8.00 p.m.
Bible Training School, 356 Broadway W.	last Tuesday 8.00 p.m.
West Vancouver	last Tuesday 8.00 p.m.
Y.W.C.A., Dunsmuir St.	last Wednesday 8.00 p.m.

SEMI-MONTHLY

St. Louis, Mo.
Res., Dr. Mary H. McLean, 4339 Delmar Blvd. 2nd & 4th Mon. 8.00 p.m.

MONTHLY

Albany, N.Y., Bible School, 107 Columbia St.	1st Thurs. (morn.) 8.30 a.m.
Buffalo, N.Y., Res., Miss Quinlan, 562 East Ulica St.	3rd Tuesday 8.00 p.m.
Lockport, N.Y., Res., Mrs. W. B. Singleton, 189 East Ave.	last Tuesday 8.00 p.m.
Cleveland, Ohio, Res., Miss Z. A. Broughton, 4223 Cedar Ave.	1st Monday 7.30 p.m.
Detroit, Mich., Res., Mr. James Bain, 114 Stanford St.	1st Thursday 8.00 p.m.
Pontiac, Mich., Res., Mrs. W. B. Redfern, 200 Mt. Clemens St.	1st Friday 7.30 p.m.
Laurium, Mich., 1st Bap. Church. Sec., Mrs. Ed. J. Lee	2nd Thursday 7.30 p.m.
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St.	Thurs. after 1st Sunday.
Bethel, Minn., The Baptist Church	Wed. after 1st Sunday.
Los Angeles, Cal., Res., Mrs. O. A. Allen, 949 No. Normandie Ave.	2nd Monday 7.45 p.m.
Berkeley, Cal., Res., Mr. Rakestraw, 2518 Dana St.	1st Thursday 8.00 p.m.
Seattle, Wash., Res., Mr. O. G. Whipple, 1816 38th Ave. N.	2nd Tuesday 8.00 p.m.

Halifax, N.S., At various homes. Sec., Mrs. E. L. Fenerty	2nd Monday 3.15 p.m.
Armadale	
Montreal, Que., Res., Mr. J. David Fraser, 350 MacKay St.	1st Monday 4.00 p.m.
Ottawa, Ont., At Y.W.C.A. Chairman, Com'dr. Stephens	
99 Acadia Ave.	2nd Friday 8.00 p.m.
Niagara Falls, Ont., Res., Mr. D. McLean, 5 West Ave.	3rd Friday 8.00 p.m.
Hamilton, Ont., Caroline St. Mission (Rev. I. S. Pritchard, Supt.)	1st Wednesday
London, Ont., Res., Rev. F. A. Steven, C.I.M. Representative	4th Friday 3.30 p.m.
506 Princess Ave.	1st Tuesday
Scudder, Ont., Sec., Mr. George E. Pegg	
Bolsover, Ont., At various homes. Sec., Miss A. M. McRae	1st Wednesday 3.30 p.m.
R.R. 1, Brantford, Ont.	
Winnipeg, Man., Res., Mrs. W. R. Mulock, 557 Wellington Cres.	1st Friday 3.00 p.m.
Calgary, Alberta, Res., Mr. A. L. Forde, 1328 11th Ave. W.	1st Monday 8.00 p.m.
Victoria, B.C., Book and Bible Room, Fairfield Bldg., Corner	1st Monday 8.00 p.m.

CHINA'S MILLIONS

TORONTO, MARCH, 1920

"Who Will Go?"

By the late Rev. C. H. SPURGEON

BRETHREN, the heathen are perishing, and there is but one salvation for them, for there is but one Name given under heaven among men whereby they must be saved. God in the glorious unity of His divine nature, is calling for messengers who shall proclaim to men the way of life.

Out of the thick darkness my ear can hear that sound, mysterious and divine: "Whom shall I send?" If ye will but listen with the ear of faith ye may hear it in this house to-day: "Whom shall I send?" While the world lieth under the curse of sin, the living God, who willeth not that any should perish but that they should come to repentance, is seeking for heralds to proclaim His mercy; He is asking, even in pleading terms, for someone who will go to the dying millions, and tell the wondrous story of His love: "Whom shall I send?"

As if to make the voice more powerful by a three-fold utterance, we hear the sacred Trinity inquire, "Who will go for Us?" The Father asks, "Who will go for Me, and invite My far-off children to return?" The Son inquires, "Who will seek for Me, My redeemed but wandering sheep?" The Holy Spirit demands: "In whom shall I dwell, and through whom shall I speak that I may convey life to the perishing multitudes?" God in the unity of His nature crieth, "Whom shall I send?" and in the trinity of His persons He asketh, "Who will go for Us?"

When a man is prepared for sacred work it is not long before he receives a commission. We come, then, to think of the divine call. I feel in my soul, though I cannot speak it out, an inward grieving sympathy with God, that God Himself should have to cry from His throne, "Whom shall I send?" Alas, my God, are there no volunteers for Thy service? What, all these priests and sons of Aaron, will none of these run upon Thine errand? And all these Levites, will none of them offer himself? No, not one. Ah, it is grievous, grievous beyond all thought, that there should be such multitudes of men and women in the church of God who nevertheless seem unfit to be sent upon the Master's work, or at least never offer to go, and He has to cry, "Whom shall I send?"

What, out of these saved ones, no willing messengers to the heathen! Where are His ministers? Will none of these cross the seas to heathen lands? Here are thousands of us working at home. Are none of us called to go abroad? Will none of us carry the Gospel to regions beyond? Are none of us bound to go? Does the divine voice appeal to

our thousands of preachers and find no response, so that again it cries, "Whom shall I send?"

Here are multitudes of professing Christians making money, getting rich, eating the fat and drinking the sweet. Is there not one to go for Christ? Men travel abroad for trade; will they not go for Jesus? They even risk life, amid eternal snows; are there no heroes for the Cross? Here and there a young man, perhaps with little qualification and no experience, offers himself, and he may or may not be welcomed, but can it be true that the majority of educated, intelligent Christian young men are more willing to let the heathen be damned than to let the treasures of the world go into other hands? Alas, for some reason or other (I am not going to question the reasons) God Himself may look over all His church, and finding no volunteers, may utter the pathetic cry, "Whom shall I send, and who will go for Us?"

Now, brethren, if at any time the mission field lacks workers (it is a sad thing that it should be so, but yet so it is), should not the fact make each man look to himself, and say, "Where am I? What position do I occupy towards this work of God? May I not be placed just where I am because I can do what others could not?"

Some of you young men especially, without ties of family to hold you in this country, without a large church around you, or having not yet plunged into the sea of business, you, I say, are standing where, in the ardor of your first love, you might fitly say, "Here am I." And if God has endowed you with any wealth, given you any talent, and placed you in a favorable position, you are the man who should say, "Perhaps I have come to the kingdom for such a time as this; I may be placed where I am, on purpose that I may render essential help to the cause of God. Here, at any rate, I am; I feel the presence of the glorious God; I see the skirts of His garments as He reveals Himself to me, I almost hear the rush of seraphic wings as I perceive how near heaven is to earth, and I feel in my soul I must give myself up to God. I feel in my own heart my indebtedness to the Christ of God; I see the need of the heathen, I love them for Jesus' sake; the fiery coal is touching my lip even now; here am I! Thou hast put me where I am; Lord, take me as I am, and use me as Thou wilt." May the divine Spirit influence some of you who greatly love my Lord till you feel all this.

Then you observe that he makes a full surrender of himself: "Here am I. Lord, I am what I am by

Thy grace, but here I am; if I am a man of one talent, yet here I am; if I am a man of ten, yet here I am; if in youthful vigor, yet here I am; if of maturer years, here I am. Have I substance? Here I am. Do I lack abilities? Yet still I made not my own mouth, nor did I create my infirmities; here I am. Just as I am, as I gave myself up to Thy dear Son to be redeemed, so give I myself up again to be used for Thy glory, because I am redeemed and am not my own, but bought with a price. Here I am."

Then came Isaiah's prayer for authority and anointing. If we read this passage rightly, we shall not always throw the emphasis on the last word, "me," but read it also thus, "Here am I, send me." He is willing to go, but he does not want to go without being sent, and so the prayer is, "Lord, send me. I beseech Thee of Thine infinite grace qualify me, open the door for me and direct my way. I do not need to be forced, but I would be commissioned. I do not ask for compulsion, but I do ask for guidance. I would not run of my own head, under the notion that I am doing God service. Send me then, O Lord, if I may go; guide me, instruct me, prepare me, and strengthen me." There is a combination of willingness and holy prudence, "Here am I, send me."

I feel certain that some of you are eager to go for my Lord and Master wherever He appoints. Keep not back, I pray you. Brother, make no terms with God. Put it, "Here am I; send me—where Thou wilt, to the wildest region, or even to the jaws of death. I am Thy soldier, put me in front of the battle if Thou wilt, or bid me to lie in the trenches; give me gallantly to charge at the head of my regiment, or give me silently to sap and mine the foundations of the enemy's fortress. Use me as thou wilt; send me, and I will go. I leave all else to

Thee; only here I am, Thy willing servant, wholly consecrated to Thee."

That is the right missionary spirit, and may God be pleased to pour it out upon you all, and upon His people throughout the world. To me it seems that if a hundred were to leap up, and each one exclaim, "Here am I; send me," it would be no wonder. By the love and wounds and death of Christ, by your own salvation, by your indebtedness to Jesus, by the terrible condition of the heathen, and by that awful hell whose yawning mouth is before them, ought you not to say, "Here am I, send me"?

The vessel is wrecked; the sailors are perishing; they are clinging to the rigging as best they can; they are being washed off one by one! Good God, they die before our eyes, and yet there is the life-boat staunch and trim. We want men! men to man the boat! Here are the oars, but never an arm to use them! What is to be done? Here is the gallant boat, able to leap from billow to billow, only men are wanted! Are there none? Are we all cravens? A man is more precious than the gold of Ophir. Now, my brave brethren, who will leap in, and take an oar for the love of Jesus and yon dying men? And ye brave women, ye have hearts like that of Grace Darling, will ye not shame the laggards, and dare the tempest for the love of souls in danger of death and hell? Weigh my appeal in earnest and at once, for it is the appeal of God. Sit down and listen to that sorrowful yet majestic demand, "Whom shall I send, and who will go for Us?" and then respond, "Ready, aye ready; ready for anything for which our Redeemer calls us." Let those who love Him, as they perceive all around them the terrible token of the world's dire need, cry in agony of Christian love, "Here am I; send me."

A Thousand Miles Through Sinkiang

From the journal of Mr. GEORGE W. HUNTER, Tihwafu, Sinkiang

SINKIANG, or Chinese Turkestan, reaches from the northwestern part of China right into the heart of Asia. Its large area is thinly populated by many diverse peoples, immigrant Chinese, Turkis, Kirghiz, Mongols, Tongans, Noghais, Kalmuks, Manchus, Russians, and many more or less wild tribes of Quzaqs.

To reach these peoples extensive and strenuous journeys have to be taken by the missionaries from their centre at the capital, Urumchi (called by the Chinese, Tihwafu). Mr. George Parker was the first China Inland Mission worker to enter the province, which he did in 1888, traveling as far as Kuldja (Ili), while Mr. George Hunter commenced his definite work for this long-neglected region in 1905. In 1914, Mr. P. C. Mather joined Mr. Hunter, coming out into Sinkiang in company with Mr. Arthur Moore, the latter subsequently returning to his station, Lanchow, Kansu, but using his long journey to distribute some 50,000 cash worth of tracts.

Broadcasting the Word of God, with only an occasional opportunity to water the seed thus sown, seems to be the only means of sowing in this difficult field. Prayer, indeed, is needed that a harvest may be reaped from this precarious planting. "With God all things are possible."

Mr. Hunter and Mr. Mather with a Turki servant, made a journey from Urumchi (Tihwafu), to Kuldja (Ili), a Chinese town on the Russian border, and back, last summer. It was almost five years since Ili had been visited, the journey on that occasion having been by the main road. The present journey was made by "the mountain road" as they wished to meet as many Quzaqs and Mongols as possible. The route is shown by the line of x's on the accompanying map, the upper line representing the outgoing journey, and triangular marks locating their camps along the way. A day's journey was usually about thirty miles, though extended sometimes by circumstances to forty or even more, and sometimes shortened by steep ascents or other difficulties.



A FEW MILES OUT FROM THIWAFU ON THE MAIN ROAD TO KANSU. MR. HUNTER, MR. MATHER AND FRIENDS "SONGING" (CHINESE) OR "GIVING A SEND-OFF" TO MR. ARTHUR MOORE, ABOUT TO RETURN TO HIS STATION IN KANSU. MR. MOORE'S CART IS THE FIRST ONE IN THE LEFT HAND PICTURE. MR. HUNTER'S VEHICLE AND TEAM ARE AT THE EXTREME RIGHT OF THE OTHER PICTURE; MR. HUNTER, HIMSELF (IN GREY CLOTHES AND BLACK HAT), IS STANDING NEAR THE HEAD OF HIS TEAM

Photograph by Mr. Arthur Moore

Mr. Hunter records:

The first day we traveled about thirty miles and camped on the stony banks of the Teotuen river. By the time we had got our ponies unloaded, tent pitched, food cooked and star-grass cut for the ponies, it was dark and we were all quite tired. Owing to the rain the river was in flood and the water very thick with mud, so that our rice was very yellow and our tea looked more like cocoa and tasted like mud.

Next morning two Tongan carters seeming rather interested to see foreigners camping out in such a place, stopped their cart and spoke to us. They said they had people at home who could read, so we gave them Chinese gospels and tracts. Later on, two other Tongans helped us to find a place to cross the flooded river, which after several trials we managed safely. We paid our guides and gave them two gospels. Still later in the day we arrived at the banks of the Changchi river, which being in flood looked very forbidding. However, two camel owners, riding horses, were picking out a safe place for their camels to cross and served as excellent guides. As some of the camel men could read we gave them gospels and tracts.

The following day we made about twenty miles, camping near a farmer family named Ch'en, with whom we stayed last year on the trip to Altai. They received us very kindly. The name of the place is "Clear Water River" and we were glad it was true to its name.

We went on to the city of Manass and sold gospels and tracts. On the Lord's Day we walked a few miles out into the country to some Quazaq tents, preaching to the people, leaving Quazaq gospels with them.

We crossed the Kweitung river and came on to Hsihu, quite an important place at the junction of three roads, with a mixed population of Chinese, Tongans, Turks, Mongols and Quazaqs. Camping a few miles or so outside the city near some Russian Quazaqs, some soldiers visited our tents and we gave them gospels and tracts.

After a visit from a Mongol lama and some Quazaqs, June 23rd was spent street preaching and bookselling. Two friendly soldiers visited our tent. One, a Chihli man, said his mother was a church member. The other a Shansi man, said his mother was a member of Pastor Hsi's church; he also told us how Mr. Hudson Taylor had visited his house and taken hold of him by the hand and exhorted him to repent. We also exhorted them and gave them gospels and tracts.

We met a Tongan, who had traveled a great deal, having visited India and Arabia. He knew Arabic, so we gave him an Arabic gospel. He vividly recalled the wonders of western civilization—the high buildings, electric light, gas, water, steamboats, steam engines, motor cars, etc. He said, "When I tell the people here about

all these marvelous things they won't believe me. I'm glad I've met you. Now you will be able to confirm all I say."

We also met a Russian Noghai, who told us something of the terrible things the Bolsheviks were doing in Russia. He bought some of our Turki books.

Traveling to Sikoshu, we camped on a damp, marshy meadow, north of the village, where Mongols were passing backwards and forwards, some of whom visited our camp. Some friendly Russian Quazaqs also brought us some milk. This district belongs to the popular (Mongol) Prince Biyer, who was educated in Japan and at present is in Peking.

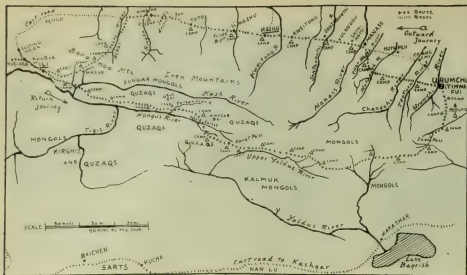
June 27th, we went on about forty-seven miles to a place near Toto. This is one of the hardest parts of the summer road to Ili, on account of the horseflies and mosquitoes. The former begin to calm down at sunset, but then the armies of gnats and mosquitoes come out in full force, so that there is no rest day or night for man or beast.

We went on (the 28th) to an inn at the edge of a hot sandy desert. We rested during the day and towards evening set off to cross the forty-mile desert, as it is almost impossible to cross during the daytime in the summer on account of the heat and horseflies. We had not gone far before we met an old man, utterly exhausted and parched with thirst. A Tientsin man who had a gourd of water held it to the old man's lips and he gulped the water down most eagerly. After a hot, close night we were glad when morning broke and we sighted Kingho. We camped near the river over the Lord's Day.

Soldiers here were busy getting horses shod and preparing to start for Ili as the Bolsheviks were causing trouble on the Russian Chinese frontier.

On Monday we spent most of the day preaching and book-selling, then in the evening bought provisions and prepared to start on our mountain journey.

Kingho river was in flood and almost uncrossable. Going upstream and carefully noticing where it divided into several branches we were able to cross safely. July 1st, we had a hard journey of about forty miles, first on the main road, then across soft sand dunes, then along the hard stony bed of the Achal river. There was very little grass about here, so we pushed on until long after dark, and became so hemmed in by steep rocks on one side and the river on the other that we were obliged to stop. We fastened the horses down with long ropes and let them crop what grass they could find, which was very scanty. By the time we had made our supper we were completely fagged out, and all three of us fell asleep just where we were, without pitching the tents or spreading our beds or shacking the horses. We slept soundly until daybreak, when we awoke rather cold but thankful to see that none of our horses had been stolen.



MAP OF THE JOURNEY TO ILI AND THE RETURN TO TIHWAFU

Crossing the Achal river was not easy, as the river was deep and swift and contained many stones, but we managed it all right except that some of our stores and clothing got slightly wet. We had to cross and recross the river several times. About noon we arrived at the junction of two roads where was a log cabin, a kind of guardhouse, kept by a Mongol and his wife, who were very kind to us.

In this district and near the Kash river are ten sumus of Zungar Mongols (one sumu has about a hundred tents). They speak the Kalmuk dialect.

The Mongol at the log cabin invited us to stay with him. We thanked him but pressed on higher up the mountains and camped near the head of the pass. Close by were forty-five Quzaqs tents and five Mongol tents. We preached to the Quzaqs and gave away gospels.

We had many visitors July 3rd, to whom we gave away needles, thread and dried fruit in exchange for milk, butter, etc. One little boy who could read brought us some milk and went away extremely delighted with his gospel. Our servant was taken ill here, so we were extra busy—gathering firewood, cooking, looking after the ponies, and receiving visitors.

July 4th our servant was still ill. Several Quzaq and Mongol visitors came. One old Quzaq woman came to get a tooth pulled. On the Lord's Day (July 6th) we visited Aljibar Zengkwil, the headman of the Quzaqs in this district, who invited us into his large tent, the sides of which were adorned with beautiful tapestry and the floor covered with expensive rugs.

As we journeyed on towards Ili, July 9th, Aljibar Zengkwil's son and some other Quzaqs escorted us part of the way. There was a descent all the way to the river, over hard, slippery, grey rocks, and later over red granite rocks. We camped near some Quzaq farmers, who were kind to us, bringing us fuel and milk, while some Sarts made us a present of some "polu"—rice cooked in fat and mixed with carrots.

Down a small river to the east of Mazar there were many farms where the Quzaqs winter. These were now empty, the people all being away in the mountains.

Having camped about ten miles from Ili, or Kuldja, we left our servant in charge of the camp and walked part of the way, riding the rest in a farmer's cart. We found Ili very busy, indeed, with various kinds of people, Tonggans, Chinese, Turks, Russians, Noghais, Kirghiz, Quzaqs, Manchus, Sips, Soluen, Mongols, Kalmuks, and Taranchi. On July 12th we struck camp and went into the city. We stayed with a Taranchi mullah, who is employed at the magistrate's yamen.

The Lord's Day, July 13th, we spent resting, starting the next day by cart to the Ili Manchu city (Hueien), about three miles west of Kuldja. When I was here last, about five years ago, the city was well populated and very busy, but now the population has greatly decreased.

There are many empty houses falling to ruin, and trade is dull. Mr. Lu, an inquirer, who lives here, gave us a hearty welcome and engaged a room for us. We met several people whom we knew.

July 16th, we went on five miles further to Suintingsien, another Ili city, mostly occupied by Chinese Tonggans, Turks, and Taranchi. Here we sold out all the Chinese gospels we had taken with us. A Mongol "Buddha" called for some Mongol and Tibetan gospels.

Having returned to our old quarters at Kuldja, the mullah with whom we were staying, told us the magistrate was very displeased with him (for allowing us to stay on his premises) and requested us to go over and see him. I went and he treated me very rudely. He also demanded Mr. Mather's presence at the yamen, and said "if he does not come right away I shall send men to fetch him." Mr. Mather went along and showed his passport and we told the magistrate how unreasonably he was acting. The next day he paid us a friendly visit, evidently trying to make amends for his rudeness. He told our landlord to look after us well, and said, "If you require any help send round to me and I will do what I can to help you." He chatted awhile, then took his departure and we went out street-preaching and bookselling.

While in Ili I was pleased to meet Abdul Kader, a young Kashgarian with whom I became acquainted about eight years ago while I was in Kashgar. His uncle, a very wealthy man, is the largest leather manufacturer in Kuldja. Abdul Kader was educated abroad and speaks English and French. We also met a Mr. Wang, a Chinese police sergeant, formerly an inquirer in Tiwafu.

That day, while selling a Turki book, a man came up and declared that the book was a bad one. "Good or bad," said the purchaser, "I'm going to buy one," and he did. This is a most unusual stand for a Turki to take, for as a rule they are easily influenced by other people.

Later on, Abdul Kader and Sergeant Wang called to see us, and the Russian Consul invited us to dinner and treated us very kindly indeed. Sergeant Wang invited us to partake of a very nice Chinese meal. A young Taranchi invited us to see a fine printing machine which he had brought over from Yerkit, in Russia, just in time



PASSING THE BORDER BETWEEN SINKIANG AND KANSU. THE SMALL SHRINE CONTAINS AN IMAGE OF BUDDHA WORKED BY TRAVELERS WHO CAST IN A COPPER OR TWO (TO BE COLLECTED BY A PRIEST) IN THANKGIVING FOR A SAFE JOURNEY TO THIS BOUNDARY POINT WHICH IS IN THE HEART OF THE BLACK GOBI DESERT. THE REMAINS OF A DEAD HORSE LIE BY THE ROADSIDE. MR. MATHER'S CART STANDS BESIDE THE SHRINE WHICH ON THIS OCCASION WAS ROBBED BY THE CARTER, WHO WHEN REMONSTRATED WITH REMARKED, "I NEED THE MONEY MORE THAN THE IDOL DOES!"

Photograph by Mr. Arthur Moore

to escape the ravages of the Bolsheviks. Before we left the Russian Consul paid us a visit, and afterwards sent us a present of a nice large cake. We were also invited to dine with two Japanese officials who are residing in Kuldja, one of whom can speak English.

On Monday morning, July 25th, we began preparing for the return journey, and intending to return to Tiwahu by the southern mountain route we bought a month's provisions. In the afternoon we loaded up our ponies, said good-bye to our landlord and friendly neighbors, came on three or four miles east of the city and camped.

On July 30th we crossed the Kash river by a bridge recently built by the Taranchi people, the old one being washed away. We camped near some farms and a Russian Kirghiz visited us.

After a detour northward into the mountains, in order to avoid some steep, rocky places near the river, camp was made amidst the rushes on the banks of the Ili river where there were many mosquitoes.

Passing the junction of the Tigris and Kongus rivers on August 1st, we experienced a hard, hot day, traveling sixteen hours and covering between sixty-three and sixty-four miles without seeing a single man or beast. We journeyed on until midnight when we were cheered by the sight of water and camped on the bank of the Kongus river. Quite exhausted and parched with thirst we drank almost a bucketful of cold water between the three of us. I was very tired, indeed, so that I was not able to help with the unloading of the ponies. Again we camped amidst the rushes, a real hotbed of mosquitoes.

The next night we camped on the bank of a small river called Turgun Usun, close by some Quzaq tents. It was very hot and there were many mosquitoes. At midnight we awoke to find that one of our horses was missing. We searched all the rest of that night and the next day without finding him. We then moved our camp about five miles further up the river, nearer to the mountains, so as to escape the heat, the horseflies and the mosquitoes, and strange to say pitched our tent next to that of the man who had stolen our horse (though we did not know it at the time).

A Sart farmer brought us word that he knew where our horse was and would guide us, providing we gave him five rials. Mr. Mather went with him and soon found that he did not know really where the horse was, though he knew of some people who had heard that the horse had been found; but all asked for money before they would tell. He did not give the money, but asked the Sart to guide him to the tent of the Quzaq headman, who sent out some men and soon had the horse brought in; so Mr. Mather returned safely with it about ten at night, after a very hard day's ride over rough mountain roads.

The next day, the Quzaq headman, Urus Bai, sent for us, evidently afraid to let us go without satisfying himself as to our identity. We objected to taking a day's journey back over the hard roads. The messenger then said he would take the stolen horse back again. But we refused to give it up.

They then gathered the neighboring Quzaqs, seized us both, bound Mr. Mather with ropes, and proceeded to do the same with me. We did not struggle in any way, but on our consenting to go, we were loosed. I was really ill, and Mr. Mather would not hear of my going, so taking our Turki servant he set off with the men while I remained and looked after the camp.

Happily, there were some Chinese officials collecting customs about ten miles the other side of the headman's tent, and Mr. Mather asked to be taken to them. These apologized for the rough treatment we had suffered and rebuked the headman. They also ordered the thief to be arrested, taken to our tent and flogged publicly, while the man who had bound and beaten. Returning to camp, the two Quzaqs acting as guides refused when it got dark to go any farther, so Mr. Mather and the servant were obliged to find the way as best they could. Happily the horses remembered the way and I was very thankful when I saw them arrive safely about midnight.

When Urus Bai, the Quzaq headman, sent round a small official to carry out the punishment, a young, simple lad was brought along, alleged to be the thief. Cross-

questioning him, we found that he was a servant of the real thief and was to act as scapegoat. From the evidence gathered, all agreed that the boy's master, Kwanish Bai, was the thief. He was sent for and turned out to be our near neighbor and the very man who had taken a leading part and acted most energetically in binding us. He confessed his guilt, took off his coat and asked to be allowed to receive his beating.

"No," said we, "we will go by your own custom, that when a thief steals a horse and is found out he must refund four. Our stolen horse is now very thin, his back very sore through the rough treatment he has undergone at your hands, and perhaps he will not hold out to the end of our journey. However, we do not want four horses, just give us one and that will be sufficient."

As soon as he heard this he flew into a rage and kicked and flogged his servant boy for revealing him as the thief. The boy had his own horse with him and the official offered to give us that; but we refused it. So he returned to his chief to report the matter to him, while we packed up our things and continued our journey, thankful to get away safely from such a wild place.

On August 8th, we were continuing our journey along the banks of the Kongus river, where there were miles and miles of apple forests. As the path often wound among the trees, we just needed to lift up a hand, break off a small bough and help ourselves to the apples. It was rather early in the season, yet many of the apples were fairly sweet and most refreshing.

Near the foot of the Narat Pass we met a very interesting Quzaq, the son of an official. He can speak a little Chinese and studies in Ili during the winter. The young man ordered one of his servants to kill a kid and dress it, and presented it to us to cook as we pleased. He could read Quzaq very well and took a copy of Mark with him.

On the Lord's Day, August 10th, several Quzaqs and Kirghiz came to our tent and listened to the Gospel. Our young friend also visited us and played on a guitar and sang for us. We sang some Turki and English hymns which he seemed to enjoy, for he asked for more, and although the weather was cold and damp, he stayed until it was almost dark.

The morning of August 11th was cold and misty. Several people called for medicine and books. The weather clearing up a little, we crossed the Narat Pass and camped on the bank of the upper Yoldus river. As we looked back we saw we had just crossed the mountains in time to avoid a storm, for snow was falling on the pass.

Leaving the Quzaq district we came among a Kalmuk tribe of Mongols, whose headquarters are in the Karashar district, up the Yoldus river valley. There were many Mongol tents scattered about.

On August 13th, we had a long, hard day's journey of about forty-seven or forty-eight miles, having to go on until after dark before we could find a suitable place to camp. For a day or so we journeyed on through uninhabited country. At one very lonely spot I heard a wolf howling quite close to our camp.

The Lord's Day, August 17th, found us resting not far from sixteen Mongol tents. Some Mongols visited our tent, also two Tongans who were collecting the horse tax and had got into trouble, the Mongols threatening to beat them. One of them asked us to help them. We advised them not to fight but rather to report the matter to their superiors. The tax is farmed out by the government to a Tongan, who sends the other men to collect as much as they can. This plan is a source of trouble and danger also in Ili, where the taxes on timber, hides, etc., farmed out to Tongans, is such that timber is now six or more times the price it used to be. A friendly shepherd and his boy who brought us milk and butter, told us of the horse tax trouble.

While crossing a mountain stream in which were many large granite boulders, our mule fell and all three of us had to jump into the water before we could get it on its feet again. We were high up the mountain, and close to the snow, so we had rather a cold journey that day. But we came finally to a Government horse ranch, where there were about four hundred horses. We knew the Mongol in charge, as he had visited our house last spring in company with a Tibetan lama.

Again traveling a hard rocky road over high mountains we camped near four Mongol tents in a place called Sharr Keo, and the Mongols brought us milk and butter. The next day, August 20th, we crossed the Sharr Davao pass, a most difficult road over probably the highest mountain we crossed this journey. After a long steep descent we camped in a Mongol farming district, and a Mongol farmer came and helped us to shoe some of our ponies. We gave him a gospel and some tracts. On this day the road ran east for a short distance and then north, so that we got a glimpse of the mountains of Urumchi from

our camp near some Turki shepherds.

Friday, August 22nd, the road was mostly downhill and almost directly north, bringing us into the region of pine trees and down to the farming district in the Urumchi "South Mountains."

Saturday, August 23rd, Tongan farmer boys called for gospels and tracts. We arrived at Urumchi (Tihwafu) about four in the afternoon, glad to get our mail and to find our servant had looked after thing well during our absence. Altogether we were away seventy-five days and journeyed over one thousand miles on horseback.

How God is Working Among the Tribes

From an address by Mr. A. G. NICHOLLS at an Annual Meeting in Melbourne

YUNNAN, one of the wildest and most backward provinces in China, is the second largest in the Republic but with a comparatively small population—about twelve million. This province has always been very difficult to work. The city of Talifu was first opened to the preaching of the Gospel in 1880, and yet in the year 1900 there were only four baptized Christians in that city. During 1881 the provincial capital, Yunnanfu, was opened, and yet in 1900 there were only three members in the church, and not more than one hundred and fifty Christians in the whole province.

This province was almost despaired of by all missionary societies. But prayer was made for Yunnan. Missionaries prayed and worked on, bands of Christians in Australia, Canada, England and the United States, met together for prayer that God would move in that difficult province, and do a new thing. And I want to tell how He answered the prayers of His servants.

Three years after 1900—that period of persecution—God arranged a meeting between a missionary (the late James Adam) and a band of hunters who belonged to the Miao tribe, in the province of Kweichow. They had been out on a hunting expedition, and on their way home, tired and weary, stayed at the village where this missionary was. He shared his lunch with them, and preached the good news of Jesus Christ. They believed, and invited the missionary to visit them in their mountain village. When they arrived home they told their friends and neighbors about Jesus Christ. The whole village believed—and now over six thousand Miao have been baptized, and tens of thousands in these districts have given up their idolatry and superstitious ways and turned to God.

These Miao are a non-Chinese people. They wear a distinctive dress, speak a different language, and have customs totally different to the Chinese.

In 1904, this work spread nine days' journey further west to Chaotong, where our friends of the Bible Christian Missionary Society, now the United Methodist Mission, are working. Two years later it spread fifteen days' journey further west, to a district three days' north of Yunnanfu, and God called me from my work among the Chinese in Yunnanfu to begin work amongst the Miao.

We were praying that God would move among the Chinese, that He would begin at the top of the

ladder. But the Lord began with the lowest, the poorest, and the most despised in southwest China. So God uses the base things of the world, and things that "are not."

Practically no preparatory work had been done among the Miao. In answer to the earnest and persistent prayers of God's people, the Lord opened the door, and we missionaries went in to reap the harvests of golden grain; and, dear friends, it is the greatest privilege of my life to have a small share in this work. God has answered your prayers. And as you still pray, God will bless still more abundantly.

These tribes have no idols nor temples, as the Chinese have. They are animists, worshipping the spirits of the mountains, trees and stones. They use charms and lucky bags, and many wear rings around their necks. When we commenced work amongst the Miao, they would take us out to the back of the village, and point out the sacred tree that had been worshiped for generations. The whole village would gather round, and we would sing a song of praise together. Then the missionaries would lead in prayer, asking for strength and blessing for the people. After prayers, two or three young men with sharp axes would soon have the tree levelled to the ground, and the sacred stone would be hurled down into the torrent below. Thus these people would break with their superstitious ways. Scores of brothels were demolished. Hundreds gave up whisky-drinking; tobacco pipes were smashed. They turned from the immoral to the clean. They had been all their lifetime subject to bondage, but we were able to go to them with this glorious message, "The Son of God was manifested that He might destroy the works of the Devil."

At the beginning of the work, we worshiped in the open air, on a hillside, or on a large piece of ground in the centre of the village, but by and by people built chapels. It was three years before we examined the first candidates for baptism, and it was a very glad day when that first band, of over four hundred men and women, was baptized in the presence of nine hundred worshipers. Each year since, there have been baptisms. Were they persecuted? Of course they were. Some were whipped, others imprisoned, and many fined. The great majority stood steadfast, their hearts filled

with a greater love for Jesus. The work is spreading, and could be greatly extended, but alas, the laborers are few.

One Lord's Day when we had the joy of baptizing ninety-four Hwa Miao, there was a young girl of eighteen years who had given her young, fresh life to Jesus, saved from the sins of her parents, and beginning her Christian life possessing Gospels and hymnbook. Next to her was an old white-haired grannie of eighty years of age, who had walked forty miles to service—one of God's own children, a lover of Jesus Christ. As she was baptized, there was a great sob in our hearts, and a feeling of shame. Why had that old woman to wait until she was nearly eighty years of age before she heard of redeeming love? It was because some of you old people did not go out to Yunnan and tell her about Jesus.

After their baptism, these ninety-four persons, together with four hundred members of the church, remembered the Lord's death, and as they took the little bits of buckwheat cake, and sipped the tea, one felt glad and thankful for a small share in this glorious work.

We sang that morning the Miao love-song, "There is a fountain filled with blood," and it was thrilling to hear the people singing these grand old hymns, which have brought such comfort to our hearts. They love to sing, and we want them to truly worship as they sing. My dear friends, there are thousands of grannies and grandfathers, and multitudes of grandchildren in China, who are waiting to hear the good news. "Who, who will go, salvation's story telling?"

The need is appalling. We missionaries are thankful for this wonderful movement in the southwestern provinces, glad that during the past fifteen years 15,000 of these tribespeople have been baptized; but we are always looking toward the next village, always have an eye upon the next town and province. There are still fifty or sixty tribes in Yunnan without a knowledge of the Gospel. From the Burmese frontier right across the south of Yunnan there is the Shan tribe, with an estimated population of four millions, and not one worker among them. Brethren, these things ought not to be!

Christian women, covet the title of a missionary's mother! Christian men, covet the title of a missionary's father! And let us who know the Lord Jesus as our Savior, oh! let us pray the Lord of the harvest to send forth laborers. We ask you to help us in prayer, not only for Yunnan, but for the whole of China; thus you will share in winning this great people for Jesus.

Is Spiritual Starvation Less Tragic?

By Mr. C. G. GOWMAN, Taku, Yunnan

SEVEN miles or so from Taku was a large family of Chinese of twenty-two members. Recently there was an epidemic of typhus fever and now eight members alone remain. Typhus has been very common this year, due doubtless to the famine conditions, of which you may have heard. Through Christian charity, thousands of lives have been

saved from starvation in the Chaotong and Weining districts.

In spite of all that could be done, many have died of starvation. The following tale is not unusual.

In the Hsinshao district, at a certain horse market, a Chinese father having nothing to eat in the home, started out to search for food, promising to be back that night.

When he failed to return, the children asked the mother why the father did not return, and she cheerfully put them off, saying, "Don't fear, he will be back to-morrow all right with something to eat."

When the next evening came and the father had not returned, the children, gaunt and crying with hunger, renewed their inquiries, and were reassured that he certainly would be back to-morrow.

The next day at evening, the hungry, crying children once more asked why their father had not returned. The mother still kept up a brave exterior and encouraged them with the hope of the father's speedy return. She went upstairs and immediately committed suicide by hanging to a beam.

A few moments later, the father returned, having found half a bushel of rice, and asked the children where their mother was.

They replied, "She just went upstairs a moment ago."

He said, "Run and call her to hurry down and cook some rice for us all."

One of the children ran up stairs, only to return with the horrible news of the mother's suicide.

The father and husband was so stricken with grief that he immediately followed the example of his wife, and the dead bodies of the parents hung from the same beam, leaving only the poor weeping children.

You are moved by this tragedy. And well you may be. But what of the spiritual tragedies occurring every day in heathen China? The million a month who die without Christ in China, die of spiritual starvation!

Does that appeal to you? If it does, pray anew with us that the Lord of the harvest may speedily send forth more laborers into the harvest field. And if you pray thus, He may send YOU.

A Forerunner of Evangelists

By Mr. JOHN YORKSTON, Kopu, Kweichow

MR. and Mrs. Page are returning home on account of Mrs. Page's ill health. In succeeding them we trust the Lord will use us as He manifestly used them. Just before Mr. Page left he had the privilege of baptizing 154 men and women.

Among these men was one whom Mr. Page pointed out as having done a real work for God. He was not a paid preacher, but having no dependents he would go to a village, collect a crowd and really interest them in the Gospel. Mr. Page would then send an evangelist along to further teach the people, but Mr. Joseph would move on to pastures new, interest another village, have another evangelist sent after him, and move on again. So the Word spread.

The In(n)s and Outs of a Superintendent's Journey

From a letter by Rev. WILLIAM TAYLOR, Kiukiang, Kiangsi

ON a long journey down to the east, southeast, and south, and then to the centre, of Kiangsi,

I visited twenty centres including Tungsiang, Kinki, Kienchang, Nanfeng, Ningtu, Kanchow, Sin-feng, Lungchuan, and Kianfu. It was nice to see something of the good work of our associates, the German Alliance workers. God has blessed and used them, though they have had many difficulties and have been very short of funds.

I passed through some very beautiful and rough country among the hills and mountains. Good weather was granted me, and at one time I was on the road eight days out of ten, from dawn till dusk, with short stops at wayside inns for a little simple food.

The autumn foliage was beautiful—the bright red leaves of the tallow tree, the bright yellow ones of the paint tree, with the dark needles of the firs, the shining leaves of the camphor tree, and the feathery bamboo, covering many of the steep rocky hills. In some places, too, the camelia was a mass of white bloom. The nuts of this common tree are much used for oil which is sold for lighting and cooking purposes.

I took notes of one of the inns I was in. It was twenty feet wide at the front, in appearance an ordinary shop, having a small counter and shelves, a mud floor, but everything dingy, dirty, and disorderly. It extended back about a hundred feet, with one or two wee skylights—really glass tiles. Beyond the shop part was a large, open, combined kitchen-dining-sitting-washing room and passage, some ten by forty feet, with three rooms off it. At the back, the building was wider, with three upstairs bedrooms over a wine and beancurd store-room (part of the inn). My room was one of the upstairs ones, about ten by fourteen feet, with three beds close together, an old worn table, a wooden bench, and a small window with upright wooden bars some two inches apart, without glass, but having a wooden shutter inside. The view from the window included a large fine tree (Chinese maple or camphor), some wild flowers on a hedge, fields of ripening rice, backed by beautiful hills and blue evening sky—perhaps the beauty of it seemed the greater because of the dirt around me!

The walls of my room were mud, unplastered; the ceiling was unpainted and grimy; the rafters and tiles were festooned with cobwebs full of dust; the bed, one inch boards, six by three and a half feet, on trestle benches about two feet high, was strewn with a thin coating of discolored straw (generally changed once a year, at the New Year) and covered by a ragged, soiled reed mat. I carry a little bundle of bedding, weighing some twenty pounds and a small mosquito netting as mosquitos abound in Kiangsi from May till November. The wooden door of the room locked with an iron hasp, but only on the outside—in case one goes out. I

secured it on the inside by placing a bench against it.

The inn charges (in this case) were six cents for a rice and taro supper and bed space, three cents extra for two eggs, and two cents more for boiling water to drink and hot water for a sponge bath.

After supper I read a chapter of Acts with my coolie (a Christian's son) and had prayer with him. The soldier escort (who kept near me with his rusty rifle and a belt of old cartridges) sent by the Chinese authorities, without our asking or desiring him, sat beside the coolie as we read, quite respectful, and stood when we stood for prayer. Then I retired, with matches handy to re-light the wee rushlight hanging on the wall, should rats or anything else need attention—sometimes the rats eat or drink the oil in the open iron saucer of the rush lamp!

It was full moon, or near to it, and the moonlight shining in at the wee window made the room look better.

I arise before daylight, get my things together for the coolie to carry, arouse the chairmen, and we start off at break of day, on among the hills whose tips are soon gleaming in the morning sun, up long hillsides clothed with trees and flowers and rising far above the pretty valleys, down by rushing streams, and further on through rice fields and among farm houses where women are working with the men as they cut the ripe rice and beat it out (right in the field) into wooden troughs. We pass many water wheels, ten to thirty feet in diameter, used for hulling rice and lifting water to irrigate the fields. Large flocks of waddling ducks are met, hatched out by incubation which has been known to the Chinese for centuries. We pass goats, cattle, water buffaloes, geese and the ever present black and white pig.

I much enjoyed some days with Mr. and Mrs. Tyler, in our old and loved station, Kianfu, where we were for over ten years, and where I baptized most of the first hundred and fifty converts. The new church was prettily decorated with bamboos and flowers for a welcome to me, the assembled school children sang, some spoke, and I replied. A feast followed at which some hundred and forty sat down with me, all the expense being met by the Chinese.

The Christians at Kianfu have given an extra gift this year, to meet *half* the total expense of all the support of their Chinese workers and also that of the boarding school, thus freeing Mission funds for use in more needy places.

This is evidence of the growth and rootedness for which we give thanks. Yet, the need of men and women of experience and spiritual discernment, is very great, for China is still very open for Christian work. There seems a peculiar willingness to listen to our message, and generally in a sympathetic way.



A VIEW OF HILLS AND RIVER TYPICAL OF CHEKIANG AND NEIGHBORING PROVINCES
Photograph by Mr. Robert Powell

A New Idol in Tiehshan

By Miss ROSE M. LINDESTROM, Yangkow, Kiangsí

TIEHSHAN is a little Chinese village among hills covered with bamboo trees. Wherever one looks the hills rise up, one above another, with indescribable beauty. I never go there but my heart is filled with wonder at the greatness of God.

Many a time, as I have climbed up some high hill to the home of a church member, I have stopped and looked down at Tiehshan lying at the foot of the hills. And yet as I looked, I realized the sin and superstition below, and wondered how people who saw the works and wonders of God, as they did, could bow down to worship idols of wood and stone.

Going up the hill to-day with my evangelist to visit a member, I stopped many times to look at the beauty around me. I exclaimed to my evangelist, "How beautiful are the things God makes! See that hill, and the one beyond, and those rice fields below. Oh, how all tell of the love of God for man, and of His infinite greatness!"

Then my evangelist pointing, said, "Do you see that hill? A few weeks ago a very strange thing happened there. In Tiehshan, on the main street, in the next store to Tsao Hsiang-ti, the wooden-legged member of our church, lived an old man of eighty-two years. In all his affairs he had been very upright and honest. When he worked for people (for he was a tailor by trade), he would only take a certain price per day, and never stole people's cloth. Every day he would spend a certain amount on oil and incense to burn to the gods of Buddhism, for he was very devout.

"A few weeks ago he had a vision, in which he was told to go to the top of a hill, and after seven days, his spirit would be absorbed into Buddha and his body would be made into an idol by the people. But scarcely had he gone up there to sit and wait for death than people became interested and went up to see him. When the news spread, people from all the surrounding country came to see and worship him, many prostrating themselves on the

ground at every three steps until they reached the top of the hill where he was. There they fell before him and worshiped him, bringing their requests, whether for healing or other things.

"But as the seven days passed and he did not die, the people went to the temple to ask the reason for this. The answer was, 'It is because too many people have come to look at and worship him. He must wait another seven days, and his spirit will be absorbed into the spirit of Buddha.'

"Meanwhile, people began to get ready to make his body into an idol. The lime and the barrel in which his body was to be placed were prepared. Three hundred dollars was collected to buy his body from his family. But the family were not willing to accept it; they wanted to make him an idol themselves and get the money of the worshippers.

"Days went by, and still he did not die. The people continued to come and worship before him. Several with diseases made their vows before him, and he undertook to heal them by giving them some of his tea to drink.

"Still he did not die, and his own people became angry, because they wanted to make money through him. Then after twenty days, in a village five miles from here, a woman who is a very strict and constant vegetarian, had a dream. She was told to go to a certain hill, where there was an old man who was expecting to be deified, that she should tell him to come down and not sit there any longer as too many people had come to see him and had broken the charm. So she asked her way to Tiehshan, found the hill and went up. She fell down and worshiped him, gave him the offerings that she had brought, and said, 'I am a vegetarian and I have been told to tell you to come down from the hill. You cannot be absorbed into Buddha at the present. In your former life I was your wife.' So he came down, early one morning, and was received by crowds of people who worshiped him as a divinity. Mr. U and I here at the Jesus Hall prayed

hard that he would not die, for had he died crowds would have believed in him and many would have been injured by the devil."

As he told me this story, I stood gazing over the hill. Then I said to the evangelist, "Where is he now?"

He said he was staying in a temple on this hill, and asked, "Would Miss 'Lin' like to go and see him?"

I said, "Yes."

So after visiting our church member at the top of the hill, we went on to this temple. It was a beautiful spot—a natural cave in a rock. But oh, how the beautiful creations of God are turned into works of Satan in this land of darkness! All around stood idols, in all their grimness, with a table in front of each in which stood bowls of incense burned by some poor darkened Chinese seeking peace and help. Each idol had a booth of its own curtained in with red curtains. There was nothing beautiful about them. They were hideous. But what attracted me was the old man sitting there.

He rose up to greet us when we came, and I turned to my evangelist saying, "Is this the man?"

He answered, "Yes."

What I saw was an old man of eighty, dressed in a Buddhist robe, with a little blue cap on his head, his grey hair hanging in a queue. He had a kindly face and eyes that showed a longing for what he himself knew not.

He received us with all the Chinese etiquette and asked us to sit down. After a few polite questions, my evangelist began to question him and preach to him, telling him what he lacked was the Lord Jesus, and how without Him he could never get to heaven.

"Oh, yes, I have heard the doctrine before, but I can't go to the Jesus Hall. The people would laugh at me."

But after the way was explained, our evangelist told him to pray and say, "Chu Ie-su Chui o" (that is, Lord Jesus save me) and he showed a great deal of interest, asking again and again how to say it, and repeating the words, "Chu Ie-su Chui o."

As he kept repeating, over and over, these words they made a deep impression on me and I cried to the Lord, "O Lord Jesus, make him mean it!"

The last I saw of that old man was when he stood in the doorway of the temple in his Buddhist robes and bowed goodbye to us. It was a sad picture, this man who had lived a good life in the eyes of the Chinese and so near the borderland, and yet on his way to destruction, missing that for which he had lived. Yet the story of Jesus had been brought to him and who knows but that the words, "Jesus save me," as they came from his lips were recorded in heaven.

I think of him as I sit here and gaze out on the hills we visited this morning. There a man is longing for heaven and missing it. Here, in the valley, are many who through him are going to be lost, for I see a vision of another idol added to that

temple and men and children, old and young, going up to bow down before it, burning their incense, and making their vows. They will be hopelessly groping, for there is no light there. The other idols will be there as grim as ever, but the old man in the Buddhist robe will be missing. The new idol?—yes, he was once a man in Tiehshan.



THE HOSPITAL AT ANSHUNFU, NOW CLOSED

Why Medical Workers are Few

From a note in "Medical Missions at Home and Abroad"

IN THE year 1914, the first year of the War, the number of medical missionaries holding British degrees was 451. In this year, 1920, the number has fallen to 368, a decrease of no less than eighty-three.

At first sight this is rather staggering, and the question arises: How has this very grievous dimi-

*This periodical published in London, England, undertook in its issue for January, 1920, to list the medical missionaries (in all fields) holding British degrees or diplomas. In this list our Mission was represented as follows:

CHINA INLAND MISSION—15

Guinness, G. W., M.B., B.C. Cantab., Kaifengfu, Honan.
Gibson, D. M., M.B., B.S. Lond., Kaifengfu, Honan.
McDonald, Miss Jessie, M.D., Toronto, M.R.C.S., L.R.C.P.,
Kaifengfu, Honan.
King, G. E., M.B., Ch.B. Edin., Lanchowfu, Kansu.
Parry, Robert C., M.R.C.S., L.R.C.P., Lanchowfu, Kansu.
Carr, J. C., M.D. Edin., Pingyangfu, Shansi.
Hoyte, S., M.B., B.S. Lond., Pingyangfu, Shansi.
Hogg, Alfred, M.D., C.M. Abd., Chefoo.
Judd, Fred H., M.B., B.C. Cantab., Jaohow, Kiangsi.
Parry, H. L., M.R.C.S., L.R.C.P., Chungking, Szechwan.
Thompson, Mrs. H. G., M.B., B.S. Lond., Suitingfu, Szechwan.
Watney, Miss Lillian, M.B., B.S. Lond., Suitingfu, Szechwan.
Taylor, F. H., M.D. Lond., F.R.C.S., C. I. M., Shanghai.
Wilson, W., M.B., C.M. Edin., (At home).
Walker, R. N., M.B., Ch.B. Edin., Chinese Labor Corps, France.

Holding other degrees—4

Anderson, John A., M.D., U.S.A., Taichowfu, Chekiang.
Anderson, Mrs. M.D., U.S.A., Taichowfu, Chekiang.
Keller, Frank A., M.D., U.S.A., Changsha, Hunan.
Fish, E. S., M.D., Toronto, Anshunfu, Kweichow.

nution of living and active medical mission workers been brought about?

Two causes, both of them immediately related to the War, explain by far the largest portion of the decrease:—

1. Both on the field and on the sea a number of medical missionaries have, during the War, yielded up their lives. The need of medical men to tend the wounded drew quite a large number of medical missionaries into War service, and its unavoidable risks. Further, during the five years of the War, there have been what one might call the normal amount of deaths and retirements, possibly in these years an abnormal amount, from climatic and other diseases. The filling-up of these gaps caused by death and retirements has during these five years been an impossibility, partly because all available men were absorbed by government for War service, and partly because of the ever-growing restrictions on travel, restrictions which even now are still in considerable force.

2. Now that the War is over, it may be asked why the vacancies are not being more rapidly filled up. Again, the exigencies of the War are to blame. It seemed right to the government to insist that all medical students who were not closing up their studies and preparing for final examinations should pass into War service as officers or privates in the fighting line. The consequence to-day is that, though a great number of men are now crowding our medical schools and our medical missionary institutes, it will inevitably take a number of years before these commencing students are ready to fill up the ranks.

We put down to the War, then, the immediate burden of responsibility for the great diminution in our ranks. Even before the War, however, an element was at work which was acting disastrously on missionary interest, and there is no evidence that it is passing away. The doctrine of Evolution and the "Higher Criticism" are, in all the churches, more and more sapping the confidence of men in the Word of God. They affect student life, perhaps, more than any other circle, and their influence is one of the unhealthiest signs of the present times. The "Higher Criticism" had its origin in Germany, and its fruits there have been disastrous enough; but it has spread from Germany to Great Britain, and to America, and it is doing a deadly work among our youth. The medical mission cause, like all other forms of church life, is suffering from it.

A Closed Hospital

From a letter of Dr. E. S. FISH of Anshunfu, Kweichow

IT has been a long time since I wrote you, but I have been so short-handed, in an ever-increasing work, that my letter writing has been reduced to a minimum.

If you were surprised to know of me being in this country again, I think I can say that I, even yet, can scarcely realize it. Up till within a very short time of my actual setting out on the journey, nothing was farther from my mind.

It was on Christmas morning that I arrived at Seattle. I have been here (at home in Wisconsin) for almost three weeks. For one week, however, I was ill in bed and under a doctor's care. But I am glad to be up once more and although I do feel a bit run down I shall hope soon to be quite well again.

As soon as I get a bit rested up, I want to get busy in post graduate study, for time is surely on the wing and I do not want to be away from my work too long.

It makes me sick at heart whenever I think of it! The little hospital where I have worked these years and where we have seen so many tokens of our Father's blessing, is closed now—medicines packed away, windows nailed up—because there is no one to carry it on.

I have received a number of invitations to hold meetings in cities and towns in these parts, and I would value an interest in your prayers that the Lord may guide very definitely, step by step.

The Delayed Opening of Jaochow Hospital*

By Mrs. F. H. JUDD, Jaochow, Kiangsi

AFTER all the alterations and delays attending our return from furlough, we arrived at Shanghai in March, 1919, only to be asked to go to Chefoo to relieve Dr. Hogg for a much needed rest and change. We felt it was God's will for us to comply in spite of the crying need of our station, Jaochow; and although we had not dreamed of such a thing, we are, after all, very thankful that God arranged that we should spend our first summer back in China under such favorable circumstances. It is truly gracious of Him!

Now we go forward to Jaochow to a stiff task.

Will you, in prayer, make a special request for workers for Jaochow? Miss Aplin came to the coast ill with sprue and will go on furlough as soon as passage can be obtained. Mr. Ambler has been ill up on Kuling this summer and is far from strong. So we shall be three more or less broken down workers for a hospital with sixty beds, all the church work, five or six outstations, with one Chinese pastor who is now ageing, and a young Chinese doctor.

I must confess the prospect is rather appalling, but "God is able!" We are looking to Him to undertake for us. At the same time we also believe the home churches have a responsibility, and so we would ask prayer that God will thrust forth laborers into His harvest field, especially medical workers and nurses, and that we, may, ere long, have a medical colleague and a capable nurse.

*Dr. and Mrs. Judd went home to England for needed furlough in 1915. The remaining foreign doctor left in 1918, and as Dr. Judd's return was delayed by ill-health and other circumstances the hospital has latterly been closed except for dispensary work undertaken by Mr. Ambler (see "China's Millions" for August, 1919).

Editorial Notes

MR. HOSTE, who was expected on this side of the Atlantic early in the year, had on account of his health to postpone his sailing and take a period of rest on the south coast of England. He is now better and plans to reach Canada late this month on his way to China.

Rev. F. A. Steven was taken very ill at his home in London, Ont., about the middle of February. Great anxiety was felt and much prayer was offered for his recovery. A daughter was ill in the home at the time and Mrs. Steven was just recovering from influenza. Mr. Steven steadily improved for a couple of weeks, but later was reported as again suffering acutely. We bespeak the prayers of our readers that the Lord's will may be done regarding his restoration to that valued ministry in the Mission by which he is so widely known.

Late in February, Mrs. Henry O'Brien passed away at her home in Toronto. She was deeply interested in missionary work, although failing health latterly prevented her taking an active part. We rejoice in the thought that the weariness of earthly suffering is over and that she has entered into the joy of her Lord. At the same time we would express our warmest sympathy to her husband and family. Mr. O'Brien has closely linked himself to the work of the China Inland Mission by many years of earnest and esteemed service as a member of the North American Council.

The circle of the Mission's North American Council has again been broken by the unexpected removal of Dr. J. McP. Scott, whose death from pneumonia occurred on February 25th. For thirty-three years Dr. Scott has been pastor of St. John's Presbyterian Church in Toronto, first taking charge when it was a small mission chapel, continuing with it through all its growth in a ministry of staunch adherence to the faith and of marked spirituality. Not only did he himself make St. John's stand forth as a place where the Truth was preached, but he was ever on the alert for men with a true message to whom he could open his pulpit for an added blessing to his people and to the city at large. The missionary interest of his church was strong and many from it have gone to the foreign field. Dr. Scott became a member of the China Inland Mission Council in 1917 and has been one of the most esteemed speakers at the Niagara Conference. We would ask prayer on behalf of the stricken wife and son, the bereaved congregation and the diminished council.

"We need more workers," is the constant refrain of our missionary correspondents. Again and again we pass on this call through "China's Millions." But we wonder if its repetition is making callous otherwise tender hearts, or if the very extent and seriousness of the need make people hesitate to give a hand. In a small community a case of need finds ready neighbors, but in a great city the very

multiplicity of cries sends people on their way atguing to themselves that personally they can do nothing. Ten or fifteen years ago news of great loss of life harrowed our very souls—can we ever forget how the heart of the world sank with the Titanic!—but now we gaze at the figures of war losses with but little emotion, and read of Armenian massacres, in our morning papers, with momentary distress, but without disturbing the enjoyment of our breakfasts. In the mercy of God, man was given a skin to keep his contact with the world from being constant pain, but the Creator did not purpose to make him immune to the pricks of sin-sprung thorns and thistles or insensible to the touch of suppliant hands. God *wants* us to feel *some* things. Is not the call of the perishing heathen one of these?

The hospital with medicines packed away and windows boarded up (referred to on page 45) vividly emphasizes the critical need of the medical work of the China Inland Mission. Two others of our Mission hospitals are closed for lack of doctors, others are greatly hampered by having only one, so that certain operations cannot even be attempted. Yet the access which medical work gives in China among a suffering and "medicine-loving people" brings great spiritual opportunity through this service. While we must needs put down to the war some of the immediate lack of medical missionaries, it seems that many of our institutions of medical training have an atmosphere which quenches the desire for such work. In spite of this, let us pray that men of faith will be raised up for this important service.

"Jesus, seeing their faith, said unto the sick. . . . thy sins be forgiven thee" (Matthew 9: 2). Medical missions are first for the soul. It was a surprise to the scribes to find that Jesus paused in the act of healing to attend to the sins of a sufferer. Helpless as was the one "borne of four," he had a deeper need than to be rid of his palsy. It was neither he nor the ones who brought him in faith who thought it irrelevant and blasphemous for the Savior to talk of sins being forgiven, before working a physical recovery. Where faith is lacking there is apt to be more talk of the medical aspect of the case than of the spiritual need of the man. But our Lord here states the great purpose of medical missions. It was not to show His skill of healing, not to demonstrate the brotherhood of man, but to show to unbelieving ones "that the Son of Man hath power to forgive sins." A doctor who heals in the name of human compassion and the advancement of science, relieving great suffering and accomplishing wonderful cures, may indeed do "a man's work," and surely has his reward. But the Christian physician or surgeon who heals in order that while doing it he may make men know of the power of the Son of Man to forgive sins, is doing a work for Christ, and verily his reward will not be of man but of God.

Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Pray for the seed sown broadcast in Sinkiang and other difficult fields (page 36).

Pray on for God's blessing upon the work among the tribespeople (p. 40).

Pray for more laborers, not only for Yunnan, but for the whole of China, where millions are dying of "spiritual starvation" (pp. 41 and 46).

Praise God for the tribespeople who have heard the Gospel and are rejoicing in Christ (p. 41).

Praise Him for China's openness to Christian work and for indications of "growth and rootedness" among the Christians (p. 42).

Pray that the circumstances which are keeping medical workers from the field may be removed and that doctors and nurses may offer for service in China (pp. 45 and 46).

Please remember our general director, Mr. Hoste, in prayer, asking God to grant him health and guidance for the general oversight of the Mission's work (p. 46).

Please pray for Rev. F. A. Steven who is ill and for his family (p. 46).

Remember before the Lord those who have been bereaved (p. 46).

ARRIVALS

December 25th, 1919, at Victoria, B.C., Rev. and Mrs. W. B. Williston and their three children, and Dr. Edward S. Fish, from China.

December 28th, at Shanghai, Miss Esther B. Bushy, Miss Hazel E. Barney, and Miss Jennie B. Powell, from North America.

February 12th, 1920, at Vancouver, the Misses Eva and Francesca French and Miss A. Mildred Cable, en route to England, and Mr. and Mrs. Isaac Page, all from China.

HERE AND THERE

The Misses Eva and Francesca French and Miss Mildred Cable, of Hwochow, Shansi, during their few days at the Pacific coast, appeared at gatherings arranged for them by our Mission Representative, Rev. Charles Thomson at Vancouver, Victoria.

Seattle and Bellingham. In the last mentioned place they addressed the State Normal Y.W.C.A. on a Thursday afternoon, each spoke in the church in the evening, and the following morning spoke at "Assembly" in the State Normal School by invitation of the president when they had an audience of about 900 students with the Faculty. In between meetings they had opportunities for conversation with young women. From the coast they came on to St. Paul, Chicago and Toronto, and are proceeding to Philadelphia before they sail for England.

Rev. W.B. Williston has been quite extensively occupied with openings for missionary and other addresses at the Pacific coast, at Winnipeg, at Toronto, and later, in Chicago. His close contact with the people during his ministry in China has given him a fund of illustration which is vivid and valuable, and his work along the line of getting the Chinese together for teaching that they in turn may go out among their people in the Eastern Archipelago, those practical and interesting methods which have proved so useful in other provinces.

MONEYS ACKNOWLEDGED BY MISSION RECEIPTS. FEBRUARY, 1920.

PHILADELPHIA

MISSIONARY AND GENERAL PURPOSES		Date No.	Amount
		11—246	\$ 9.50
		247	10.00
		248	45.20
		5	5.00
Date No.	Amount	6—2 50	50
2—181	\$ 100.00	251	10.00
180		252	71.00
191	30.00	17—253	10.00
192	17.46	254	25.00
3—194	1.00	255	25.00
197	1.50	258	5.00
4—198 Int	75.00	18—259	1.00
199	100.00	260	40.00
5—200	5.00	261	5.00
202	5.00	19—263	5.00
203	2.00	266	60.00
6—205	5.00	267	4.00
206	5.00	20—269 Anon	5.00
207	20.00	270 Int	75.00
7—211	12.68	271	25.00
212	1.50	272	75.00
213	1.00	20—273	10.00
216	100.00	275	25.00
217	15.00	276	15.00
218	10.00	277	6.00
219	1.50	21—278 Int	70.00
221	4.50	281	25.00
222	1.00	282	125.00
10—223	4.53	283	19.50
224	5.00	284	1.00
225	25.00	285	30.00
226	20.00	286	25.00
11—227	10.00	24—288	83.50
228	15.00	285—291	5.00
229	2.00	292	2.00
230	2.00	297	5.00
12—231	2.00	27—298	1,100.00
232	5.00	285—299	90.00
233	25.00	301	5.00
234	25.00	304	2.00
235	5.00	305	200.00
236	5.00	308	25.00
237	5.00	309	61.00
238	5.00	310	5.00
239	5.00	311	10.00
240 Int	21.67	312	5.00
241	33.33	313	5.00
13—242 Int	62.50		
243			
244			
			\$1,377.30

TORONTO

MISSIONARY AND GENERAL PURPOSES		Date No.	Amount	Date No.	Amount
		227	\$ 50	278	\$ 1.00
		228	10 00	279	12 30
		229	230	280	5 00
2-181	\$20 00	231	65	281	4 10
181	10 00	13-232	250	27-284	30 00
183	2 00	234	5 00	285	30 00
184	1 00	235	5 00	287	30 00
185	2 00	236	2 00	288	5 00
186	10 00	237	35 00	290	9 50
187	20 00	238	25 00	291	11 20
189	30 00	239	50	292	20 00
190	10 00	240	30 00		
191	30 00	241	10 35		\$4,122 10
192	20 00	16-242	12 50		
193	20 00	243	10 00		
194	10 00	244	50		
195	7 50	245	5 00		
3-196	90	246	10 00		
4-200	2,000 00	249	25 00		
201	300	250	25 00		
202	2 74	251	35 00		
203	2 00	17-252	5 00		
204	2 00	253	15 00		
205	30 00	18-255	15 00		
206	30 00	256	1 00		
207	45 15	257	1 50		
208	5 00	258	3 50		
7-211	5 00	259	16 24		
212	2 00	260	20 00		
213	5 13	20-263	20 00		
9-214	10 00	264	100 00		
215	10 00	265	1 00		
216	4 00	266	2 00		
217	7 18	21-268	20 00		
218	5 00	270	5 00		
219	10 00	272	3 03		
10-220	10 00	23-273	15 00		
221	5 00	274	11 20		
11-222 Anon	50 00	24-275	5 00		
223	1 00	276	5 00		
224	17 00	277	750 00		
12-225	1 50				\$468 25
226	4 00				

SUMMARY

From Philadelphia—		
For Missionary and General Purposes	\$ 4,377.39	
For Special Purposes	14,373.40	\$18,750.88
From Toronto—		
For Missionary and General Purposes	4,122.10	
For Special Purposes	468.25	4,590.35
		\$23,341.23
Previously acknowledged, 1920		22,445.64
		\$45,786.87

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CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

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Jehovah-Jireh

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A KIANGSI
BRIDE

AND BRIDAL CHAIR (CUSTOMARILY HIRED FOR THE OCCASION). THE SHORT CHAIR POLES ARE EXCHANGED FOR LONG ONES AFTER THE BRIDE ENTERS THE CHAIR AND IS LOCKED IN FOR HER JOURNEY TO THE GROOM'S HOME. THE BRIDAL COSTUME AND ALSO THE CHAIR ARE GAV WITH GILT AND COLORS

Photograph by
Mr. Charles H. Judd

MISSION FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

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D. E. HOSTE, SHANGHAI, CHINA

Director for North America
HENRY W. FROST, PHILADELPHIA, PA.

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Rev. D. M. Stearns, Germantown, Pa.
Rev. F. A. Steven, London, Ont.
Rev. R. A. Torrey, D.D., Los Angeles, Cal.

ORIGIN. The Mission was formed with the object of carrying the Gospel to the millions of souls in the inland provinces of China.

METHODS. (1) Candidates, if duly qualified, are accepted irrespective of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (3) No collections or personal solicitations of money are authorized.

AGENCY. The staff of the Mission in January, 1929, consisted of 1,081 missionaries (including wives and Associate members). There are also over 3,500 native helpers, some of whom are supported from the Mission funds, and others provided for by themselves or by native contributions.

PROGRESS. Upwards of 1,000 stations and outposts have been opened and are now occupied either by missionaries or native laborers. There were 6,443 baptized in 1919. There are now about 45,000 communicants. Since 1865, over 70,500 converts have been baptized.

CHINA INLAND MISSION

MISSION OFFICES

237 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

MISSION HOMES

235 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

INFORMATION FOR CORRESPONDENTS AND DONORS

Correspondence should be addressed, donations be remitted, and applications for service in China should be made to "The Secretary of the China Inland Mission," at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

NOTE.—Postage to all C.I.M. stations in China (including Shanghai, Chefoo, etc.) is now five cents per ounce from Canada. The rates from the United States remain as they were.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated very clearly. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the private use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission" and for the private use of that individual.

FORM OF BEQUEST—I give and bequeath unto the China Inland Mission (see note) the sum of dollars.

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission should be a sufficient discharge for my executor in the premises.

FORM OF DEVISE—I give and devise unto the China Inland Mission (see note), all that certain (have inserted description of property) with the appurtenances in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executor in the premises.

NOTE—In case the will is made out in the United States, the following words need to be inserted: "having office at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

PRAYER MEETINGS on behalf of the WORK IN CHINA

connected with the CHINA INLAND MISSION are held as follows:

Germantown, Philadelphia, Pa.	WEEKLY
China Inland Mission Home, 235 School Lane	Friday 8.00 p.m.
Church of the Atonement, 4339 E. Ventura	Wednesday 8.00 p.m.
Ventnor, N.J. (Atlantic City).	
Res. Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave.	Friday 3.30 p.m.
Superior, Wis.	
Res. Mrs. Geo. Hanson, 1206 Harrison St.	Tuesday 8.00 p.m.
Tacoma, Wash.	
Res. Mrs. Billington, 811 So. Junett St.	Mon. Afternoon
Toronto, Ont.	
China Inland Mission Home, 507 Church St.	Friday 8.00 p.m.
Vancouver, B.C.	
Res., Rev. Chas. Thomson, C.I.M. Representative, 1017 Tenth Ave. E., specially arranged meetings.	
Bible Training School, 356 Broadway W	2nd & 4th Friday 8.00 p.m.
West Vancouver	last Tuesday 8.00 p.m.
W.V.C.A., Dunsmuir St.	last Wednesday 3.00 p.m.
St. Louis, Mo.	SEMI-MONTHLY
Res., Dr. Mary H. McLean, 4339 Delmar Blvd.	2nd & 4th Mon 8.00 p.m.
MONTHLY	
Albany, N.Y., Bible School, 107 Columbia St.	1st Thurs. (month) 8.30 a.m.
Buffalo, N.Y., Res. Miss Quadiander, 562 East Ulica St.	3rd Tuesday 8.00 p.m.
Lockport, N.Y., Res. Mrs. W. B. Singleton, 189 East Ave.	3rd Tuesday 8.00 p.m.
Cleveland, Ohio, Res. Miss Z. A. Broughton, 4223 Cedar Ave.	1st Monday 7.30 p.m.
Detroit, Mich., Res. Mr. James Bain, 114 Stanford St.	1st Thursday 8.00 p.m.
Grand Rapids, Mich., Wealthy St. Bap. Church.	Thurs. preceding 1st Sunday 8.00 p.m.
Pontiac, Mich., Res. Mrs. W. B. Redfern, 200 Mt. Clemens St.	1st Friday 7.30 p.m.
Laurium, Mich., 1st Bap. Church.	Sec. Mrs. Ed. J. Lee 2nd Thursday 7.30 p.m.
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St.	Thurs. after 1st Sunday.
Bethel, Minn., The Baptist Church	Wed. after 1st Sunday.
Los Angeles, Cal., Res. Mrs. O. A. Allen, 949 No. Normandie Ave.	2nd Monday 7.45 p.m.
Berkeley, Cal., Res. Mrs. Rakestraw, 2518 Dana St.	1st Thursday 8.00 p.m.
Seattle, Wash., Res. Mr. O. G. Whipple, 1816 38th Ave. N.	2nd Tuesday 8.00 p.m.
Halifax, N.S., At various homes. Sec. Mrs. E. L. Fenerty.	
Armdale, Ont., Sec. Mr. J. David Fraser, 350 Mackay St.	2nd Monday 3.15 p.m.
Montreal, Que., Res. Mr. J. David Fraser, 350 Mackay St.	1st Monday 4.00 p.m.
Ottawa, Ont., At Y.W.C.A. Chairmen, Com'dr. Stephens.	
99 Acadia Ave.	2nd Friday 8.00 p.m.
Niagara Falls, Ont., Res. Mr. D. McLean, 5 West Ave.	3rd Friday 8.00 p.m.
Hamilton, Ont., Caroline St. Mission (Rev. I. S. Pritchard, Supt.)	1st Wednesday.
London, Ont., Res. Rev. F. A. Steven, C.I.M. Representative.	4th Friday 3.30 p.m.
288 Princess Ave.	1st Tuesday.
Scudner, Ont., Sec. Mr. George E. Pegg.	
Bolsover, Ont., At various homes. Sec. Miss A. M. McRae.	
R.R.1 Brechin, Ont.	1st Wednesday 3.30 p.m.
Winnipeg, Man., Res. Mrs. W. R. Mulock, 557 Wellington Cres.	
Calgary, Alberta, Res. Mr. A. L. Forde, 1328 11th Ave. W.	1st Monday 8.00 p.m.
Victoria, B.C., Book and Bible Room, Fairfield Bldg., Cor. morant St.	1st Monday 3.00 p.m.
Also occasional meetings	8.00 p.m.
Bellingham, Wash., Y.W.C.A.	Commencing 2nd Monday February, 8.00 p.m.

CHINA'S MILLIONS

TORONTO, APRIL, 1920

Soundness in the Faith

By Mr. D. E. HOSTE

IN prayerfully considering what I should say, it has been impressed upon my mind I should draw your attention to four expressions or words which occur at the opening of the second chapter of Titus. The four words are: "Sound in doctrine; sound in faith; sound in charity; sound in patience." I may remind you that the word in the original translated "sound" means "healthy." Our words "hygiene" and "hygienic" are directly derived from it, and we all know that a healthy condition of body is essential if these countless numbers of bacteria—these microbes that are simply everywhere—are to be resisted. Doctors are always telling us that we must keep ourselves healthy if the inroads of disease and decay are to be withstood. I remember that when I was a boy the late Professor Huxley gave a definition of life. He said, "Life is the sum of the forces that resist death." What a testimony, by the way, to the great scriptural doctrine of the fall, and the curse and the reign of death in consequence of that sin and that curse. We need to be healthy to resist the inroads of disease and decay. This is true, whether of the individual or of an organization such as the China Inland Mission.

May we now just consider those words in order. The first is that we are to be "sound in doctrine." You will remember that the Apostle and the other preachers of that age did not by any means find it easy to establish and maintain sound doctrine. The footsteps of St. Paul were dogged by men who did all that they could to pervert and overturn the doctrines he preached, and we know that they had a considerable measure of success. Even before the days of the apostles, we find right in the early periods of inspired history the Psalmist saying, "It is time, O Lord, for Thee to work, for men have made void Thy law." Right from the beginning Satan and his emissaries, the apostles of Satan, have spared no efforts to undermine sound doctrine, and to do away with the authority of God's Holy Word. These things are not new by any means. Now we want to keep sound in this matter. You may say to us, "So many different people are changing their ground and taking up new positions. How is it with you in the China Inland Mission?" A good many weeks ago, when at the house of a friend, I looked into some of the theological works on his shelves, and I was struck with the fact that the writers, for the most part, devoted their discussions and their learning to endeavors to adjust the truths of the Christian faith, so far as possible, to fall in

with current thought and theories. In this connection I am reminded of a certain expression with which we are all familiar in connection with the recent war. We used to read about how the line was "readjusted according to plan." They gave up certain redoubts; they withdrew from certain trenches and positions. It was always said, "According to plan"; but we know that the poor men who had to write those dispatches did so with aching hearts, because they knew perfectly well that, as they retired and withdrew and tried to adjust and form a new line, the enemy would not be content with that. No, he would follow on and drive them out of that position also, and that is what happened. All the great masters of strategy in the recent war on both sides, I have observed from the little reading I have done on those subjects, were unanimous on one point, namely, that you must keep on the offensive if you are going to win. You must not take the defensive. You must not be readjusting your line "according to plan" and hoping that the enemy will let you alone. That leads to defeat, dear friends, not victory. Did these men who were put in trust with the Gospel of God—a divine revelation given to them from God—take that line? Do we find the epistles of St. Paul taken up with attempts to adjust the Gospel of Christ to the current phases of philosophy and science, and so on, of that day? No. Would they have won on those terms? Not a bit of it. St. Paul knew perfectly well, and all those men knew perfectly well, that the message they had to deliver was sure to be unpopular. It was an offence, a stumbling block, to one lot of men; it was foolishness to another; but they did not mind that. They did not alter it one iota on that account. He was the most yielding of men on all points upon which he could yield; but when it was the truth of the Gospel, when it was the authority of a divinely given revelation, not for an hour would he give place; not an inch would he yield. May God help us to stand.

Now, you may ask, as I said just now, "How do you stand?" I will tell you. Dear Mr. Hudson Taylor, and those associated with him in the early days, did not feel it desirable or right to go into a great many minutiae of theological and doctrinal points, such as are more or less the subject of controversy amongst Christian people, but they did feel that they must plant this Mission firmly on a basis of divinely revealed truth with regard to the fundamentals that are taught us in God's Holy

Word. I will just read, as I put them down here, what those were—what represent our present position. The divine authority and inspiration of the Bible. The fall of man and his consequent moral depravity and need of regeneration. The atonement. Justification by faith. The resurrection of the body. The eternal life of the saved, and the eternal punishment of the lost.

I will now speak quite briefly on the second expression, "sound in faith." I have been reading a book by the Bishop of Durham, which I dare say is familiar to many of you. Its teachings about faith in a living God, and trust in a living Savior, the Lord Jesus Christ, as the only Christian attitude, is very helpful. Are we keeping in this attitude of trust in the Lord Jesus Christ concerning our own sanctification? Are we sound in faith there, or do we let ourselves be betrayed into self-confidence and self-effort? The longer one goes on in the Christian life, the more sensible one becomes of the fact that what lies at the root of weakness and inconsistency in personal life is unbelief. Let us remember that the law of the new covenant, the law of faith, is simply to accept the fact of our union with our risen Lord. I am speaking now, more particularly, of being saved from the power of sin. This lies at the root of all effective missionary testimony. If my relationship with my Savior is not a real one, if I do not know His power in my life, what am I fit for as a witness to Him? My gospel is only in word, and not in deed.

Further, there must be soundness in faith about all things, whether spiritual or temporal—faith not only for ourselves, but for others as well. You remember Paul exhorted Timothy "to follow faith," the thought in the Apostle's mind apparently being this: "You will have to exercise faith for a number of people whose own faith will sometimes fail; just as Moses had to exercise faith on behalf of the Israelites." Let us have faith in God when everything seems to be going wrong; when the Christians get cold; when the Adversary comes in with a rush and disaster threatens. Never mind; encourage yourself in the Lord your God. Be a man of faith. It is not difficult to trust God. Look off to Him.

The third thing is "sound in love." How important, in the first place, that we should be sound in love to our blessed Lord Himself. When I was down in the country a short time ago the lady at whose house I stayed pointed out to me how vital it was that the love of Jesus—that Jesus Himself—should be my portion; that I should not allow service for Him in any way to usurp the place of Jesus Himself. I noticed that this was so in her own life. The Word of God was her delight, and there was a sweet savor of Christ about her. Dear friends, let us see to it that our relation with our personal Redeemer is thus strong and intimate. We must love Him; we must sit at His feet. "O how love I Thy law! it is my meditation all the day." That is how this Mission grew up, and that is how it must go on. Pray for us, dear friends, that that may ever be the attitude of us all in this Mission.

Again, if I allow an unloving spirit towards any one of God's children to get into my mind and heart, it will color my whole character. It does not take very much bitter dropped into a large vessel of water to spoil the flavor. You remember how the Apostle again and again in his epistles, in the opening passages, speaks to the Christians of their faith in the Lord Jesus and their love towards all saints—all saints. The people who do not like me? The people who go against me, who do not sympathize with me? Yes, even these people. We are to have love, and we are not to be bitter. Oh! let us see to it that we are sound in love, and sound in love towards the people who are around us.

And then "sound in patience." We all of us who have had any experience in the Christian life and Christian service know the importance of this. It is so possible to receive the word with joy, and then, in time of temptation, to fall away, to fail in patience. You remember that was the first great failure of King Saul. King Saul was chosen by God. You remember He revealed to Samuel that Saul was His chosen man. The system of hereditary monarchy was the people's choice; it was not God's choice; but Saul was chosen by God, and filled with the Spirit of God, and used for a time in a very remarkable way to govern Israel and to work deliverance for them. His first recorded failure was just because he was not sound in patience. You recollect that the prophet Samuel had promised to come at the end of a certain period to offer up sacrifices, and he did not come quite in time, and a panic was setting in, and the hostile armies of the Philistines were drawing near, and Saul forced himself and offered the sacrifice. He did not endure to the end. So Samuel said to him, "The Lord is going to take away your kingdom." We sometimes think that it was because Saul did not exterminate the Amalekites. That was a further reason; but if you look at it carefully you will see that the first reason was that under the pressure of extremely trying circumstances he did not wait upon the Lord. He took things into his own hand. He failed in patience. May we "let patience have her perfect work." Count it all joy when you fall into divers temptations, dear friends. I remember that about eight years ago I was in Germany at Barmen, and a dear brother in Christ said to me, "Have you observed in that closing chapter of Hebrews the expression, 'By Him, therefore, let us offer up the sacrifice of praise continually'?" Have you noticed the word "sacrifice"? It is easy enough to praise when everything is going smoothly; but God loves that sacrifice of praise when things are all going against you, when the promises are delayed, when there is drought, when "nothing seems to be doing," as we say. "Hold fast the beginning of your confidence steadfast unto the end." The word of that dear German brother has been a help to me again and again. Let us offer "the sacrifice of praise" in the hard times, in the losses, in the sorrows, in the conflicts, in the offences of the enemy. Oh! let us praise God, and thus be sound in patience. It is by your patience you shall win your lives. Character is built up by the exercise of patience—

I was going to say, if I might say it with reverence, patience with God. I do not know whether it is a right thing to say, but we must have patience under the hand of God and patience with our brethren.

Do not let us be hasty in spirit.

May God grant that all of us connected with this China Inland Mission may through His grace be sound in doctrine, in faith, in charity, in patience.

In Memoriam—Rev. J. McP. Scott, D.D.



THE LATE DR. SCOTT, MEMBER OF THE NORTH AMERICAN COUNCIL OF THE CHINA INLAND MISSION

TORONTO, beyond most cities, has been blessed by possessing a strong evangelical ministry.

This was peculiarly so in past years; and it is largely so at the present time. In the various denominations of the city, God has raised up good and true men, and one has been able to pass from church to church without hearing a discordant note in respect to fundamental truth and with the frequent satisfaction of listening to sermons replete with divine knowledge and power.

Not a few of such ministers as these last have been members of our Mission Council, some of whom have passed beyond and some of whom remain. Of those who have gone from us, the names of the Rev. T. C. Des Barres, Dr. H. M. Parsons, Dr. Elmore Harris and Dr. Thomas Wardrope will be best known, all of whom were men of God in a high and holy sense, men who left a spiritual impression of an abiding kind upon our work, their churches and many individuals near and far. We still mourn the loss of these brethren in Christ, and Toronto and the world are still the poorer because of their having been called to the heavenly country. How glad we are that others remain who are like unto those who have gone. Their presence with us is more than our joy; it is also our life and strength.

Until only a few weeks since, prominent among these last was Dr. J. McP. Scott. A younger man among older men we thought he would be with us for yet many days to come. Virile of mind and body, we should have said that he would be one of the last to leave us. Dominant in physical and spiritual activity, we find it hard to believe that he has gone hence and that we shall have him no more in our midst, to sympathize with us, to guide us in our service and to establish us in God's holy truth. But the end suddenly came upon February 25th, and we are bereft. This is the tenth death among our Council members since the Council was established in 1888, so that few of the original company are left. In a little while, the gathering over there will be greater than the one here.

John McPherson Scott was born in Ayr, Ontario, in 1859. His early education was obtained at Galt, and later, he became an arts student at the University of Toronto, where he took his B.A. degree. From the University he went for his theological course to Knox College, Toronto, where he obtained the degree of B.D. He was given the degree of D.D. in 1915. His career as a student was marked by great steadfastness and it resulted in a peculiarly well stored and ordered mind.

Dr. Scott's first spiritual venture proved to be his last, for his mission which he established in the eastern part of Toronto became a Presbyterian Church, and of this he was the first and only pastor. This mission was begun in 1889, so that Dr. Scott was with one congregation for thirty-one years. Those of us who saw him among his people in the early days and watched his going out and coming in amongst them through the following years, bear witness to the fact that the respect and love his congregation gave him never decreased but ever increased. His first years were remarkable; but his last were his best. He moved in the midst of his flock as a true spiritual shepherd, leading them like the Great Shepherd into green pastures and beside still waters.

In 1912 Dr. Scott took a world-wide tour, visiting the mission fields of the East and giving special attention to the mission stations of the Canadian Presbyterian Church. Before this he had the missionary spirit. But this experience gave him, in addition, the missionary vision. From this time on his ministry was transformed. The local church was no longer his objective. He regarded it as a means to a larger end, the evangelization of the world. Soul saving in his congregation continued and amplified. But the people, under his ministry, were saved to serve at home and abroad. The result was that St. John's Church became known throughout Canada as in the very van of missionary activity. It was this conception of spiritual life that brought Dr. Scott into such deep sympathy

with the China Inland Mission. He willingly served us because he believed that we were in the path of God's will in seeking to make known the Gospel to the ends of the earth.

There is not space to allow us to speak particularly of Dr. Scott's characteristics and virtues. We can but say that he was true in his friendships, loyal to God's Word, devoted to the higher forms of spiritual service, unpretentious in manner, ever humble and teachable in spirit, never seeking high or first places, and increasingly to the very end

hungry for those best spiritual experiences which are hidden from the wise and prudent but are revealed unto babes. It was a joy to live and serve with such a man of God. We count it therefore a great honor to have had him as a Mission counsellor and to have been permitted to call him our beloved friend.

Dr. Scott left behind him a beloved wife and son. We commend these two to the prayers of God's saints and to the comforting and strengthening of the Holy Spirit.

H. W. F.

Three Kinds of Homes in China

By Mrs. J. C. CARR, Pingyangfu, Shansi

LET me picture three kinds of homes that I have seen around me in the part of China in which I have been working.

We live in a Chinese house and have only Chinese neighbors. It is a great thing to live near the Chinese like that. You get to know the ins and outs of their family life as you never could if you were shut away in a compound somewhere else. Our bedroom is so close to our Chinese neighbors that I can hear their quarrels quite well. In the early morning before I get up I can hear them bargaining with the vegetable seller at the door. I can hear the boys being dispatched to school. One gets to know many of the little details of Chinese family life in this homely and pleasant way.

Most of the homes around us are of one character. They are nearly all heathen homes of the old type. If you go up to the door of one, you see facing you a paper god pasted upon it. No heathen Chinese would neglect to put up a new door god each New Year. He believes that the safety, the comfort and the welfare of his household depends upon that.

Then if you go further into the courtyard and visit some home inside, there, right in the centre of the home, you find the kitchen god, which is also a paper god, and is supposed to look after the comfort of the family in various ways which I will not now detail. You find, too, the god of the stable and, in a prominent place, probably the god of riches. All sorts of little paper gods are stuck up on the walls, with perhaps some little receptacle in front, in which a stick of incense is burning. By degrees you get to know that everything in these old-fashioned heathen homes is in some way connected with idolatry or with some form of idolatrous superstition. Of course, that affects the women of the family most particularly; the men will often tell you that they do not believe in these things, the foolish fancies and imaginations of women. But I understand that when trouble visits them they, too, take refuge in these same superstitions and idolatries.

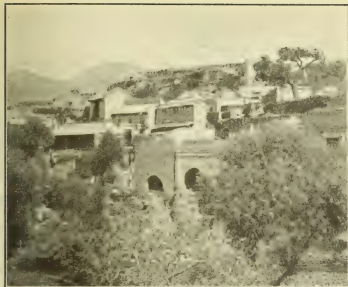
In the part of Shansi I come from a woman would not dare even to sweep her courtyard, or to bring in a handful or two of earth to mend her stove, with-

out first of all kowtowing, burning incense, or in some way worshipping the earth god. She dare not disturb the earth without first of all propitiating him.

From homes such as these, girls with bound feet are married when they are quite young, and go out to form fresh homes of the same character. From such a home as this one hot summer afternoon a little deformed baby girl was taken and thrown outside alive, while the neighbors stood round and watched. In homes such as these multitudes of the people of China are being brought up. Some of the inmates of these homes have heard of Jesus Christ and they have found that those longings for something of which the idols and the charms and the superstitions and the spirits are some kind of crude expression are met and satisfied in Him, the same Lord who satisfies us. Some of them have found this out, but many of them have already passed away without knowing of anything better, because we have not told them in time.

Now I pass to the second kind of home I wish to describe—the godless home. I suppose that twenty or thirty years ago anything of this type could not have been found in China. The first home that I have spoken of is full of gods. The men of the family probably affect to despise the idols and say they believe firmly in Confucius and in the wonderful things he taught, but, even so, they have never found any power by which to live out his precepts, and the women, certainly are bound by superstition and error and idolatry.

But during the last twenty years wonderful things have been stirring China. The Boxer movement in 1900 began to stir the people, and to alter their point of view and show them that the old isolation and the old position of proud superiority, were perfectly untenable. Then, in 1911, still further great changes came to that country. We ourselves have seen many an idol overthrown in the city of Pingyangfu. I have seen small children playing about among the ruins of a temple, taking out the eyes of the idols and playing with them. Do you wonder that the people, even the most bigoted, whisper among themselves and say, "Well, if the idols cannot even take care of themselves, can they take



A TYPICAL HILL VILLAGE OF SHANSI, NORTH CHINA
 Photograph by Mr. W. B. Milnam

care of us? Can they be as much good as they have been said to be? Are they, after all, so powerful?" So the foundations of the old order crumble and change. The Chinese have looked out on our Western world, and begin to think that if they can have our Western inventions and knowledge and education, everything will be all right; and some of them have turned to these things, and in doing so have turned away from all desire for any god whatever. So there are in China to-day a growing number of godless homes.

In the city of Pingyangfu I sometimes call on wives of the officers of the new Chinese army. I know some of them and understand a little more what their home life is like. In their houses you see nothing like a door god or a kitchen god, or anything so crude. Even the ancestral tablet may possibly not be there. They will tell you, proudly: "Yes, my husband belongs to the No-god Society, we are enlightened people. See my shoes. I no longer cramp my feet in the old degraded Chinese way. We understand that men and women are on an equality. We understand freedom in marriage. Everything is changed. We are enlightened. We belong to the No-god Society."

I think we at home ought to face the fact that such homes are multiplying in China, and that unless we give the people something constructive—a knowledge of Jesus Christ the Savior and the Satisfier, these homes will increase more and more rapidly. Atheistic literature, from Japan and other countries, and all sorts of false, wrong, and wicked notions are making their way into new China. That is the second picture.

Think of the extraordinary changes in China. In 1911 people came to take refuge in our compound, and they came through the very doors on which there still are the marks of the Boxer swords. Eleven years after they had put the missionaries to death and driven out the Christians and done their best to exterminate Christianity, those people came flocking in through our big gates.

One day, when I was sitting in church, someone whispered to me, "That old lady sitting over there is the mother of one of the prominent Boxer leaders in 1900." I had the great joy of asking her to come home to dinner with us, and of leading her in and seeing her afterwards come, not once or twice, but a number of times, to the Bible classes—the ten-day or fortnight Bible classes which we hold for women. What a change! What a mighty convulsion there is in China! Even in backward Shansi, there have been projected roads and even motor omnibuses, and foreign machinery in the mines, and many great and startling changes. Shall we not do all that lies in our power to ensure that the homes of China, from which the old order of things is being cast out, shall not be like that house we read of in the New Testament, from which the evil spirits were driven, but came back and found it empty, swept, and garnished, and the last state was worse than the first.

These are two varieties of homes; but we can tell you a very different story of the Christian homes of China. We can tell you how wonderful it is to make your way, perhaps to some little cave village, some of these little primitive caves right up in the mountains of Shansi, and after a long climb up the steep side of the hill, find that you are not strangers in strange surroundings, but that you are among brothers and sisters, because all worship the same Lord Jesus Christ, whom they have enthroned in their homes.

Just as in the second kind of home, idols have gone. They are banished, and you see instead Christian mottoes on the doors. You see a Christian Bible on the shelf. You find the inmates singing Christian hymns when the work of the day is done and they are gathered for evening prayers; and although they are not perfect people any more than we, yet you know that a new power, a new wonder, something new altogether, has come into those homes. The best of it is that not only the old and the feeble and the unintellectual are finding out how Jesus Christ can meet their need, but the modern Chinese young man, full of aspirations and hopes, and ideals, is finding that Jesus Christ gives him a cause worth fighting for and worth living for.

It is not always easy for the young Chinese to follow Jesus Christ. It often means losing life in order to find it. For instance, some young man from a mission school gets the chance of a good government job, and he has to choose between that, which would mean a lucrative position, and, perhaps, taking a very small salary and going out to preach Christ amongst his fellow-men, or living at home in some quiet way and doing what he can to make the Gospel known.

Young women, from the schools, who have graduated, are offered by the Chinese Government responsible posts with large salaries, and the question comes to them, will they take the post, or will they lose their life and so find it?

The young men who have been trained in our Mission hospital—we have nine now in the hospital at Pingyangfu, and we have made a beginning in training young Chinese women for nurses—these



"A FAMILIAR SIGHT ALONG THE RIVER IN ANY CITY." THIS, HOWEVER, WAS TAKEN AT YANGCHOW, KIANGSU
Photograph by Miss M. J. Kuehn

young people all of them could do much better for themselves than they will if they stay on closely connected with the definite, active work of the Mission. It is not easy for them any more than it is for us, to make a new venture for Jesus Christ. It is not easy for us. But whether Chinese young people or English-speaking young people, God wants to give us a full, joyful, satisfying life, with a cause worth fighting for and a King worth serving and a life worth living. Do not look at the map and be deluded by the names of the Mission stations into thinking that there are so many that we must be doing rather well. It is not so. Remember that out of the four hundred million Chinese there are only half a million Christians and inquirers, all told, as yet. If we can look at that and not ask ourselves what God would have us do, we are not worthy, I think, to be called Christians at all.

We have a young friend in China, one of the modern-minded Chinese who has great hopes for his country, but who knows that patriotism is not enough. He has a family of three little daughters. One day I was talking with him about the future of his children, and he mapped it all out before us.

He said: "The eldest one has good abilities. She is doing well at school. I want her to be a school teacher. Number two is a terror of a child; full of life and spirits. She will not be afraid to move the knife." That is the Chinese way of saying operate. "I shall make her a woman doctor." So the career of number two was planned out.

Then I said, "What about the new baby, number three?"

He said, "I mean to make her a woman evangelist."

Are not these worthy ambitions for a Chinese father? Think of the difference. Ordinarily in the old days they just thought of girls with a view to their marriage, getting a good home and a good dowry for them. Now they are having hopes and ideals for their daughters which perhaps even some fathers and mothers in England and America have hardly yet reached.

Into the Work and Out of the World

By Mr. J. S. FIDDLER, Ningsiafu, Kansu

WE arrived at Ningsiafu in peace and safety on May the 15th, just two months and four days from the time we left our four dear boys at Chefoo. The journey was full of the goodness and presence of God.

To begin with, He gave us grace, and strength and courage, to leave our children, especially our youngest who had always been with us—we miss him now so much!

As we journeyed, God was with us, through robber infested districts (for they are many), through places where only a short time before plague had been raging, through Mongolian deserts when for days not a soul was to be seen, through storm and sunshine, and through seeing shipwreck of others, our God was with us.

On the Yellow River we had the company of four other missionaries, Mr. and Mrs. Hitch, and Messrs. Page and Beeson, all of the "Tibetan Mission." Of course, they had their boat and we had ours, and while we were separated at times all day, at night we nearly always anchored together.

One morning about one or two o'clock a terrific storm arose, blowing both boats out from their moorings and across the river—fortunately on to sandbanks. There were moments of great suspense—everything was black and dark; we could see nothing, but heard the rushing waters, the whistling wind, the knocking of ropes, the shaking of sails, curtains and every movable thing, and above all the yelling of boatmen. All in the dark I got up and pulled on my clothes, anything and any way, to get ready either for jumping ashore or into the river or whatever the emergency called for. But in this case, as always, God was better than our fears, for within five or ten minutes He had us nicely landed in a sandy creek where the waters could not harm us, and with our boat resting on the ground, we lay down and went to sleep.

It was good to see one of our old servants out three or four days' journey to meet us, bringing with him some thirty-odd letters all with good news. He stayed on our boat until it got too rough for him, and then left for home overland.

Needless to say, we had a hearty "Welcome Home". There was plenty of hard work waiting for us and we pitched into it. Over three months of building has taken much of my time, but now it is finished, I am getting some time for letter writing, and doing accounts, etc. My wife and Mrs. Nystrom are both well, though I was sick for some two months.

We thank God for four precious souls baptized, and one more restored to fellowship. The work here goes on very slowly, but we believe the reaping time is coming for He has said it—Gal. 6:9.

We are here for Christ and souls, and we know nothing else. You need not ask us about political affairs, for we hear nothing and therefore know nothing. The three of us are all the world we have here. Believers are in the world, but not of it, thank God!

At a "Ladies' Station" in Szechwan

By Miss EDNA L. LARSEN, Suifu, Szechwan

LEAVING Laohokow in September, 1918, I have now been in Suifu nearly a year. We are badly in need of workers in this province; it is so large. Not a few of the stations are without workers.

I have the girls' school here and enjoy my work very much indeed. It has its problems and difficulties to be sure but there are encouragements as well. Just a few weeks ago seven of the girls came voluntarily asking for baptism. We meet once a week for Bible study and prayer. I covet your prayers that each one of these girls may be thoroughly converted. They have made themselves into a "One by One Band" that they may take some responsibility in leading the others to Christ. We have also a Christian Endeavor Society and I trust this may help them to speak for Him.

Most of the girls are from heathen homes but some have been the means of leading their mothers to Christ and others in interesting them in the Gospel or at least in getting rid of any prejudice. But I long for more girls from Christian homes from the other stations where there are no boarding schools.

By Miss META J. KUEHN, Suifu, Szechwan

The China Inland Mission station at Suifu is a "ladies' station." We live in one part of the house, while the larger part is given over to class rooms, building is nearer the street.

My one big, and practically only responsibility as yet, is the learning of the language, and surely this must be the old proverbial "Chinese Puzzle." I confess that I must constantly pray for *patience* as I do for wisdom. Imagine being the one lone individual for miles around who cannot understand the one language spoken. This afternoon I was directing our servant what to put out in the garden. (In passing, I'll tell you that he is the only one I can make understand my Chinese—he is deaf and dumb.) While I was "telling" this man what to do in the garden, several of the schoolgirls came along. One of them pointed to a red flower, and said "hong hua." I happened to know the meaning of those two words, so I dared to say a few more. Of course I said more wrong than right, and the girls had a good laugh at my expense. They think it so strange that there should be anyone who does not understand Chinese.

There was a wedding near our compound this week. A Chinaman was marrying his third wife, the reason for which was that he had no son to worship at his grave after his death. I was wondering what kind of a reception the first two wives would give this little fifteen year old bride. No one had to tell us that the bridal procession was arriving, because the noise accompanying such an event is sufficient to let all the neighborhood know that either a wedding or funeral party is passing. At the head of the procession was a man carrying a pig's head. This was taken into the home and placed before the family idols, before which also

the new bride had to bow and worship immediately upon her arrival.

Most likely she had never seen her husband until the day of the wedding, and even then not until evening when all the men guests join the women, and they are allowed to ask all the impudent, nasty questions of the bride they wish. The actual ceremony then takes place, which, in this case (as in most of them, I understand) the bride and groom, sitting down next each other, drink a cup of tea together. This "pronounces" them man and wife. Meanwhile outside the house an immense lot of fire-crackers are let off to please the gods.

I went back that morning into our house, heart-sick. Several of our schoolgirls here are engaged to heathen young men, having been engaged in infancy or as very young children. Now those dear girls have become Christians, but it is next to impossible to break off engagements. It always means a serious and usually unsuccessful lawsuit when attempted. Engagements seem more binding than marriages in China. We have one such earnest girl who is expected to be married this coming year. Her husband-to-be has sent his "middleman" to her home several times asking that she stop coming to our church and school, but this she flatly refuses. Her father though not a Christian, fortunately does not oppose her; and we are praying that something may come to pass that she need not marry this heathen man whom she has never seen and whom she has no desire to marry.

A Shepherd Boy

By Mrs. ELSIE GROSART, Hwochow, Shansi

IT was good to see six women in a mountain village take a definite stand for the Lord Jesus, and also a poor, despised shepherd boy. The day on which the invitation was given, my subject at the midday service was "The Good Shepherd," and I had a large picture of the shepherd leading his sheep. Throughout the service my attention was called again and again to a ragged boy, who seemed to be listening so intently. I think it was his sad face—which attracted my attention, but as soon as the meeting was over and while we were dealing with the women who had taken their stand, the boy disappeared.

However, that night, at the service for Christians, he returned, and afterwards edged up close to where I was. I asked him if he knew Jesus as his Savior, and he replied simply, "Yes, since to-day."

When I asked, "Will anyone here teach this boy the script," they all replied, "He has no time; he has no mother; he is only the shepherd boy," and they turned away from the poor fellow as if he was nothing, and the boy, too, turned to go, as if he had no right to be there.

I put my hand on his arm and drew him back, and told him how important a work the shepherd boy, David. As I told that lovely story, the sadness passed away and the lad's face just lit up with joy. "That was Jesus coming for His sheep to-day," he said, "and I am one of His sheep now."



A FERRY ON THE CANAL, NEAR CHINKIANG, KIANGSU
 Photograph by Dr. E. S. Fish

From Training Home to Station

By Miss NINA E. GEMMELL, Y^uanchow, Kiangsi

FROM the day the new worker arrives at the Training Home in Yangchow, I think there is no time quite so exciting as the day one is designated to a certain province and a certain station to do definite work for the Master. The place may be far or near, easy or difficult of access, but this day opens up a new stretch of road filled with new and strange experiences and requiring a very real stepping out upon the promises of God.

From this day all events point to departure. Such a rushing and packing of boxes as there is, sorting and renovating, pressing and planning! Especially is it interesting if several are going at once, when the "boxroom" looks like a department store at holiday time, every article in sight that one could ever expect to want, from kitchen and household supplies to carpenter's tools, waiting to be packed.

The appointed morning comes, with its last sight of the Home and the dear ones there in a group on the veranda singing—and we are off.

The boat from Chinkiang to Kiukiang comes in at night. The usual time is anywhere from nine to twelve p.m.—should it come after that it is said to be late. I joined Mrs. Lawson on this boat and together we journeyed to Yüanchow. This steamer is owned by Japanese and owing to the boycott we had the second deck mostly to ourselves.

The land on both sides of the river was covered with miniature farms, while in every clump of trees was a house, it might be of bamboo covered with mud, or of brick, or of plain sod. Sometimes the family of one clan live together, and in such a case their houses join and the whole is surrounded with a mud wall. The farmers were tilling the soil with oxen, others carrying water for the fields or cutting the grain. The land is rolling and mountainous. The highest mountains are the Kuling peaks south of Kiukiang.

Our shopping at Kiukiang was interesting, every time we stopped to look at something a crowd came round to see what we were looking at, and, if possible, to get a peep into our purses. The storekeeper, if asked whether he had a certain article in stock always replied in the negative, while we perhaps were looking at the very article upon a shelf.

The train from Kiukiang to Nanchang starts in the morning. At nearly eleven it left—with a jerk—but didn't make much progress, as at every station it stopped from ten to twenty minutes. However in this way we got a good look at the scenery. The soil is bright red in many places and dotted with green, bristly pine trees. All the farmers were in the fields cutting the crop or plowing the ground for the next one. We crossed the Kan river just as it was dusk. The river was full of sailing and fishing boats and a few ferries, each boatman singing as he swished the oars in the water.

During the couple of days spent at Nanchang, the capital of Kiangsi, we got a boat and provisions for the two weeks' journey to Yüanchow. We bought also a charcoal stove, a tea kettle, some charcoal, eggs, and a basin in which to cook our rice. The boat, a native one, was quite nice and comfortable. It had two large sails and the top of the boat was covered with bamboo leaf mats that could be pushed aside allowing us to have a door. The boatmen had the front of the boat and we had the back, which we curtained off into two rooms, a sleeping room and a kitchen-dining-sitting room. Our beds were spread on the floor, and we hung the mosquito nets over them. This is good to do, I am told, when one is traveling by native boat whether there be mosquitoes or not.

The first night the invaders came—and each succeeding night the number seemed to be doubled—rats everywhere. They squeaked and rolled around, they rattled the papers, jumping from one object to another. I didn't know what they were trying to do, and didn't ask, but it sounded as if they were attempting to relieve us of some of our baggage. It would have taken the whole of one's bedding to chink up the cracks so we tucked in the netting tighter and listened patiently to their screams of delight at what they found. There were other prowlers, but the rats were the largest.

After leaving the landing at Nanchang we threaded our way in and out among dozens of other boats, and when we were out into the river the sails went up and we flew—figuratively speaking. The boatmen yelled for the wind. You can imagine the noise that six of them made all shouting at the top of their voices as they poled along.

When meal time came our little stove was lit for the eggs, rice and vegetables to be cooked. This took some time as we had only one cooking utensil—our culinary department consisting of one big spoon (which got lost), one small spoon, two cups and saucers, two small plates, one pair of chopsticks and one can-opener. We borrowed a pair of chopsticks and two bowls from the captain. Sweeping took only a second as it was only a matter of brushing the dust into the cracks. It is surprising the way time fills up even when there is nothing urgent that has to be done, and the days passed quickly.

The deep blue, clear waters of the Yuan river were refreshing to look upon after the yellow, muddy Yangtse. The bottom of the river could be seen at almost any place and when we stopped hundreds of tiny fish came around the boat. The farther up we went the more wild and beautiful was the scenery. As it was almost impossible to take our eyes off it, we ate more than one bowl of rice standing at the door. Along the edge of the water were high hedges of pampas grass and at night the sand pipers and cranes swept over the water to their marshy homes. Farther up were groves of bamboo and fir, with tiny villages lost in the shade of great spreading trees. The rapids became swifter and in two or three places the boat was perched on the top for more than an hour, finally having to be lifted over. Sometimes the men pulled by a rope tied to the mast. They sang whenever the occasion demanded and grunted at every effort.

At several places boat bridges, which connect two small villages on opposite sides of the river, had to separate to let us through. One day our boat ran on to the anchor of a log raft, making a hole in the bottom, and the boatmen stood arguing while the water poured in. However the hole was small and no damage was done.

Just after we had stopped one evening, our cook went on shore to buy eggs and meat for the next day. Presently he came back bringing with him several women who invited us up to their house. They had never seen foreigners before but were not in the least afraid. When we arrived at the house they put a bench for us to sit on and gathered around. As Mrs. Lawson preached to them, others came. How they listened! Some had never heard the Gospel before and those who had were eager to hear it again.

Our cook, who is a Christian, broke in once with, "If you worship the true God you will never be sick. Oh, you might be sick, but you won't be sick so long!"

The city of Feni is walled. Here we stopped at the bottom of a flight of stairs leading down to the water. Scores of people came through the city gate down to the water, some to do the week's washing and some to get water for the fields, while not a few animals came to drink. Half a dozen little girls with bound feet were washing vegetables and rice.

When the people knew we were there, the women began to come, and for two hours they poured into our tiny room to hear the Gospel. Four policemen

with others, kept the door, letting the women in by sixes and sevens. They listened very quietly and seemed to understand about the Lord Jesus. The idea of heaven appealed to them and they kept repeating the important points Mrs. Lawson taught them.

Many could not get in and even after the mat had been pulled over the door some crawled in underneath. The crowd on the shore and wall hung around until dark, following the boat up to the anchoring place.

Yüanchow was heralded by the "Good Luck" tower that stands outside the city, the leaning pagoda, and then the city wall.

Each day we had committed ourselves to the care of our Heavenly Father and He had brought us safely to our journey's end. It was interesting to see the way our supplies lasted—the last day we had one slice of bread, a pinch of salt, one egg, no jam, a little butter, three peanuts, and a cupful of rice and no vegetables.

From the boat to the house we kept meeting Christians. Such a pleasure it was to see their faces beaming with joy at the return of Mrs. Lawson and full of interest at the sight of the new teacher. They came running out of their houses as we passed. Everyone seemed to be on the hill road watching, for they all knew that we were on the way. At the entrance of the compound were the schoolgirls, more Christians, servants, members of the preaching band, and the dear ones into whose lives and fellowship we had come. The faces of all spoke a hearty welcome and how glad we were to enter in.

Chinese Homes

By Mr. CHARLES H. JUDD

BUILDING work in China necessarily occupies a good deal of time, especially in the far interior where the people have no idea of building in a substantial and sanitary way.

The Chinese have their own way of spending money. They seem to prefer to live in dirty, unsanitary houses, that cost them countless lives, and to appear as though they had not enough money to clean up or repair their houses. But, all of a sudden, at a wedding, funeral, or for an aged person's birthday, they will spend the earnings of years in feasting and outward display that only lasts a few days.

While supervising the putting up of buildings for the lady missionaries at Iyang, Kiangsi, I was asked to conduct a Christian wedding ceremony, and to look at the condition and size of the houses of either party, one would not think they had more than a comfortable living. Yet the bride's family provided eight hundred meals for wedding guests, and the groom's family about the same. With the money spent on festivities lasting three or four days, they might have done something in the building line that would have been a benefit for a generation or two.

Of course, these people turned out to be rich people, for poverty is abundant in this country as a whole. But when even the rich do not know how

to build a healthy house, we have, in the interior, to superintend the building of a house ourselves if we want even a plain but proper house to preserve the health of our workers. A "pigsty" is what one gentleman from England termed the former house the ladies at Iyang lived in, when he saw it on a visit to China.

Together with the drawing of plans, buying of material, engaging of workmen, superintending the work from day to day, one cannot see the dense spiritual darkness and need round about without helping as far as possible in the work of the Gospel. Consequently, I generally had the privilege of preaching twice and often three times on Sundays, as well as taking part in one or two other meetings during the week. Beside this, there are endless opportunities of telling the Gospel to those one meets daily, who know not Christ or His salvation.

In a Women's Hospital

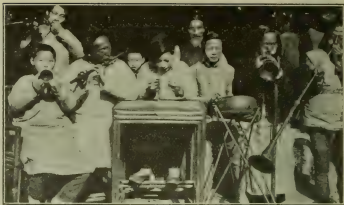
By Miss MABEL E. SOLTAU, Kialeng, Honan

LAST year our total number of in-patients was seven hundred but we have already exceeded that number this year (1919), and the operations also have been more than ever before. We do thank God that the latter have gone well, and no patients have died from chloroform.

We had a little boy, recently brought by his grannie and mother, the only son, in the whole family, absolutely spoilt. After much talk and explanation he was got into bed and his leg fixed up, and all just so, but in a couple of days one found him with everything taken off. He cried and his grannie could not bear that. Happily the grandfather sent along a messenger to inquire about the child, then sent orders that he was to have the proper treatment and very unwillingly he once again retired to bed. By frequent exhortations we managed to keep them here till the leg was straightened out when they were allowed home, but were to return to complete the cure, yet so far there is no word of them.

We had one little damsel about nine years old who acted at first much like a wild animal. Her mother was dead and her father seemed rather a scamp. He would not pay for her treatment or food and we feared his intention was to leave the child on our hands. At first she fought and bit when any attempt at giving her medicine was tried, but giving her a bath and putting on a pretty pink jacket, she quite calmed down and seemed to realize we only sought her good. We were glad of that jacket.

We have with us a sweet-faced slave girl. She came in with a most terrible hand. It had been neglected and gangrene had already set in. At first the doctor feared nothing would save her life but amputation of the hand, and as one thought of it, it really seemed it would be kinder to let her die, as a slave with no hand would not be kept by anyone. However, she is recovering with only the loss of the tops of her fingers and she goes about with a very smiling face these days, feeling so much better.



MUSICAL INSTRUMENTS USED AT A KIANGSI WEDDING (SEE COVER ILLUSTRATION). THE SMILING PERFORMERS ARE SUBSTITUTES DRAFTED FROM THE MISSION COMPOUND (INCLUDING EVANGELIST, COOK, SCHOOL-BOYS AND OTHERS) AFTER THE "RAGGED, DIRTY LOT" OF PROFESSIONAL MUSICIANS FLEW FROM THE PHOTOGRAPHER. THE BOY LEANING OVER THE BAMBOO TABLE IS CLAPPING CYMBALS

Photograph by Mr. Charles H. Judd

Even in China, girls have ambitions in the educational line. We had one damsel brought by her elder brother who sent in his card on which was written in English that he wanted special attention given to his sister as her disease was "very heavy." It appears that she had gone in for some examination, and having failed in it, promptly tried to kill herself by taking a quantity of face powder which contains lead. It had happened some days before, and after having tried the Chinese doctors in the city she was brought here. She improved much and also seemed quite pleased to learn and listen to the Gospel. When she left, the brother meant to send her to a Mission school and I hope he has done so.

It is always rather trying when the men relatives will try to talk English. They do like to show they can speak a little but it is much more difficult to understand that than Chinese. It makes one realize the gymnastics their brains probably go through at times when we are talking, as we think, Chinese to them. One recent patient of Dr. Gibson's would declare that his disease was Ma-la-li-ya which, when you grasped it, was malaria.

We often need to pray that in this land God would lead us to, or bring to us, prepared hearts there are hidden away, people who are true seekers after the truth but who have never yet heard the Gospel. Old Mrs. Chi was one such, a vegetarian in order to gain merit and put away sin, an ardent idolater, some days knocking her head to the ground before her idols three hundred times and doing all she knew to find the true road to happiness.

Her daughter was married when but a girl, and then being delicate had a difficult time as there were various old relatives who were very angry at having a girl who could not grind flour and do the ordinary work of the country home. Her husband, being younger than herself, did not stick up for her. At last, after being beaten, she strung herself up by her belt and tried to hang herself. Happily, she was cut down in time and then they packed her off to her mother's home and made no further inquiries about her.

The mother, having heard of the hospital, came along here a month ago and it was found the girl

was suffering from gastric ulcer. After treatment it was decided to operate. They were quite willing, as she had no hope in life if not bettered, so the operation was done and has proved quite successful. But not only that, they both seemed with open hearts to receive the message we are here to give. The old lady just drank in the way of salvation. It was all so new and she was so understanding that it was a treat to talk to her. They are going home in a few days. The girl with pride announced this morning that she had eaten four bowls of food for breakfast, whereas before, of course, one would have caused her intense pain.

Were you to look into one of our private rooms you would see a young girl sitting on the side of her bed—such a young, sweet-faced woman with at times a very sad, strained look on her face.

It is difficult to really find out the truth of all her story, but it seems that she was a teacher in the south and wished to marry a certain man there, when suddenly her parents fixed up an engagement for her with a man of this city. She was so upset about it that after various happenings, she said she would never speak again and became mad in her behavior. Of course, she was dosed with the drugs that the Chinese give for madness and then when the time came, her mother brought her up by train here for her wedding without saying how she was. Not till after the wedding did the bridegroom find out that he had, to all appearances, a mad wife.

About a month later they sent asking Dr. McDonald to go and see her and we went together. It was a pathetic sight. There was the bed with its handsome new silk curtains and hangings of lovely embroidery, and the girl dressed in a whole suit of pretty green silk, but not uttering a word, having to be pulled about by force to do anything. She had not spoken at all for over twenty days. The puzzle was, what was really wrong? Was it madness or hysteria or devil possession? How should she be treated? Whatever the real trouble, we felt rest was needed. As a bride she had been surrounded with visitors all the time, and especially being as she was, the crowds would have been greater.

She has improved somewhat and will speak a little but only along certain lines. She looks as if she were going to answer a question and then her brain fails her and she says nothing. We are praying that she may be restored.

But perhaps I have told enough about patients.

That is one side of the work. There are, of course, the eight girls, whom we are doing our best to make efficient nurses. The two elder ones finish their four years with us this winter and we rather wonder what we shall do in the spring if they both leave then. One new little damsel, who promises well, comes from Hankow but her dialect is so different that when one has a class it is most difficult to know if she is answering correctly or not. We have two Christian women now to act as "amahs" and help with the patients at night, and by day they wind bandages and prepare some of the dressings. The work is so large it is not possible for the nurses to keep up with all this. In the men's hospital there are about one hundred patients, and being nearly all surgical cases much is required every day.

At morning prayers with the staff I am going through the books of Kings and Chronicles and as most of them know very little of this part of their Bibles, it is most interesting teaching them. Five of the girls have a class on Sundays in the women's Sunday School, so one afternoon in the week Mrs. Guinness has a preparation class to help them get ready for this.

We all help with the work on Sundays in the city, taking various classes, and any patients who are able, go in also. Of course, new people have no idea about keeping quiet, not talking or moving about during class or service, and one has to be always looking after them, holding up a warning finger or giving a vigorous poke. At the services we keep the newcomers and children at the back so that they can go out when tired of listening. The other Sunday I was busy talking to the room-full of women when I noticed all eyes seemed to be looking past me, and turning round I saw one of our patients with her medicine bottle and small winecup carefully taking her dose of Bismuth mixture which she had carried in to service with her, quite distracting the attention of the whole meeting. She saw nothing in the least out of the order in so doing, nor did they.

Oh, it takes time to get Bible facts and truths into the people. Dr. McDonald, taking prayers with our servants the other day, asked, "Whom was the book of Romans written to?" "Abraham," promptly replied the cook. He quite forgets probably that some time ago when she asked him who Abraham was that he said, "God." The name Abraham is rather long and seems to make a big impression on their minds.

Our Shanghai Letter

By the Secretary of the China Council, Mr. JAMES STARK, writing on January 29th and February 24th, 1920

At the Close of 1919. As in past years, December 31st was observed as a day of intercession throughout the Mission. At this centre we had hallowed seasons of waiting upon God in thanksgiving for His gracious dealings with us, in confession of failure and in united prayer for increased blessing and fruitfulness in every branch of the work. We were

very conscious of His presence in our midst, and we were encouraged to expect more mighty manifestations of His power and grace in the conversion of souls and in the spiritual growth of the Chinese church during the new year.

At the end of the year there were 243 stations. The number of baptisms thus far reported for the year is

6,185, which breaks all previous records, being 106 in excess of the grand total for the previous year.

Since the letter of January 29th, 381 baptisms have been reported. Of these 275 took place before December 31st, bringing the total for the year up to 6,443, being 381 in excess of that for the previous year. We

trust we may still yet receive returns from some other of our centres.

A Prospective View. We feel that in view of its numerical strength the Chinese church should be a greater spiritual force than it is, and wield a wider influence than it does. In not a few instances, spiritual declension has crept in, with all its attendant evils, and there is a need of revival of vital religion. In order that the spiritual life of the church as a corporate body may be deepened, the importance of using every possible means of quickening the lives of the individual members has been recognized, and with this in view special missions have been held and united prayer urged upon the converts. One of the chief causes of weakness in the church to-day is the illiteracy of a large proportion of the Christians, and we trust that the introduction of the national phonetic script, which many of them are now eager to learn, will be a means of blessing to those who have not hitherto been able to read the Word of God for themselves.

Dangers. There is at the present time a grave danger of the church becoming a political agency. Certain of its leaders are advocating identification with movements which the more spiritual section feel would result in its destruction as a spiritual organization. Moreover, you will readily understand that, with the nation divided into factions, were the church to compromise itself by taking sides, its safety and that of the foreign missionary would be endangered. The prevailing conditions constitute a loud call to prayer that God will give wisdom to all who have responsibility for guiding the church through this critical period, and for educating its members as to how they may best fulfil the duties of Christian citizenship.

Encouragements. There was never a year when direct evangelism was more constantly emphasized, and never were the results more encouraging. Almost everywhere the attitude of the people toward the Gospel is one of tolerance, where in years gone by it was characterized by opposition, and there is a very general readiness to give at least a respectful hearing to the divine message, while in the cases of large numbers a genuine interest is manifested. This is certainly a day of opportunity. The reports which are reaching us from the provinces give evidence of progress and blessing, and an outlook which is distinctly hopeful.

The Chinese church is beginning to recognize its responsibility, and this is finding expression in increased willingness on the part of the converts to engage in voluntary effort for the salvation of their fellowmen. It has been further revealed in their financial response to the appeals made on behalf of the Yunnan Home Missionary Society, which was brought into being about a year ago

with a view to entering the unreached parts of that province, and more recently in the interest manifested in the "China for Christ" movement, which is likely to lead to a great united effort for the evangelization of the country. If wisely directed, this movement should become a means of blessing to the Chinese church, furnishing the zeal and devotion of its members with a fresh incentive.

Membership of the Mission. During the year we had the pleasure of welcoming 44 new workers from the home lands. Of these, two arrived from England, seventeen from North America, eleven from Australasia, five from Norway and nine from Sweden. In addition to these, one member and one associate were accepted in China, making a total of 27 new members and 19 associates. Further, 2 associates were re-admitted. Thus we added 48 missionaries to our list. Against this, however, we lost by death 6 members and 2 associates, while 16 members permanently retired from the work for health, family and other reasons. The total number of missionaries on our list on December 31st was, therefore, members 765 and associates 316, making a grand total of 1,081.

To and from Furlough. Last year 74 members and 26 associates left for furlough, while 47 members and 12 associates returned to the field. A very considerable proportion of the passage money of the members who went home was provided apart from the Mission's general fund.

Arrivals in China. On February 7th we had the pleasure of welcoming Miss M. E. Standen back from furlough in North America and with her, Mr. F. K. Riis and Miss G. S. Limi, two new workers from Norway, for the Norwegian Alliance Mission in Shensi. On the 9th Miss E. Twidale arrived from England, and on the 13th there reached us Mr. and Mrs. W. Richardson and Miss G. Rugg, bringing with them Miss N. C. Wilson, B.Sc., Miss A. G. Wilson and Miss D. Wright Hay, three new workers from England. To-day (February 24th) there arrived from England, Mr. and Mrs. Fawcett Olsen, Mr. and Mrs. C. J. Jensen, Miss L. Norden and Miss Blomquist who has been sent out to teach the children of our Scandinavian Alliance associate workers in the school at Sianfu.

Departures from China. On January 24th Miss J. B. Pearce sailed for England via North America. On February 12th there sailed for England, Mr. and Mrs. G. Andrew, Mr. and Mrs. G. F. Andrew and child, Mr. and Mrs. H. J. Mason, Mr. R. F. Harris, Miss E. H. Allibone, Miss E. M. Tucker, Miss H. E. Levermore and Mr. H. T. Ford's second son William. On the 22nd, Mr. and Mrs. H. Lyons and child, and Mr. and Mrs. C. A.

Jamieson and child sailed for Australia.

Marriages. On January 29th Mr. F. S. Barling and Miss L. J. T. Scott were united in marriage at Wenchow, and on February 5th Mr. C. J. Bergqvist to Miss H. C. Anderson at Kungshan.

The Problem of Station Responsibility. With the large number of furloughs which, for lack of steamer accommodation and funds, have had to be deferred and must now take effect if the efficiency of the future service of the workers concerned is not to be impaired, the staff at many of the stations will be depleted, and we are experiencing not a little difficulty in arranging for the oversight of the work. This difficulty is increased by the fact that among the new workers who have come to us during the period of the war, the proportion of men has been small. What is true of our general work, also applies to our hospitals and schools. We need several doctors and men with special scholastic qualification if our medical and educational work is to be as efficiently maintained as it should be. We shall value your prayers that these and all our other needs may be adequately met.

Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Pray that service for Jesus may never usurp the place of Jesus Himself in the minds and hearts of all workers in this Mission, and that all may be sound in doctrine, in faith, in charity and in patience (pages 51 and 52).

Pray for those left behind by our late Council member (p. 54).

Pray for the idolatrous and godless homes of China, giving God thanks for the Christian homes (pp. 54 and 56).

Give thanks for Mr. and Mrs. Fiddler's safe journey to their station, remembering their isolation in it (p. 56).

Pray for the girls in Mission schools, remembering their heathen homes and the betrothals which parents often make for them, binding them to unconverted husbands (p. 57).

Pray for the little "shepherd boy" (p. 57).

Pray that God will bring people of "prepared hearts" to the hearing of the Gospel in hospitals and other places (p. 60).

Thank God for the increase of the Mission in its number of missionaries and its large increase in baptisms over previous years (pp. 61 and 62).

Ask that God will bless the national phonetic script and bring the Gospel to many former illiterates (p. 62).

Pray for those responsible in guiding the Chinese church through these days of crisis (p. 62).

Continued on page 64

Editorial Notes

A CONVINCING and urgent book has been written by one who was once a member of the Mission, the Rev. J. W. Bouldin, which faces the various excuses a young man or woman may make who desire to evade missionary responsibilities and which demolishes these as fast as they are raised. "The Call of the Word" deserves a wide circulation among young people, for it has a blessing to bring to such. Its cost is 65 cents and it may be obtained from the J. P. Bell Company, Lynchburg, Virginia.

The Mission in Great Britain is arranging to hold another summer school and conference. As was the case last year, it is to be held at Swanwick, Derbyshire, and the time is from June 7th to the 12th. The host and hostess will be Dr. and Mrs. J. Stuart Holden. Dr. Holden, Bishop Cassells, the Rev. A. A. Cooper and the Misses Cable and French will be among the speakers. We earnestly hope that the gathering will be a most happy and profitable one.

May we give this early notice to the effect that we are arranging to hold our summer conference as usual. It will be held at Niagara-on-the-Lake, Ontario, and from Tuesday, June 29th, through Sunday, July 4th. The speakers will be drawn from the membership of the Council, and there is hope that we shall have with us this year both Dr. Torrey and Dr. Farr. It is probable, in addition, that Dr. and Mrs. F. Howard Taylor will return from China in time to be present at the gathering. Circulars giving further particulars will be sent out at a later time. Meanwhile, may not much prayer be offered that all arrangements may be made under the guidance of the Holy Spirit.

Mr. Wallace, our Treasurer at Toronto, has been looking over our financial records and writes as follows concerning them: "Our total receipts for the last five years, for North America, have been \$712,481.46, which is practically double that of any previous five years. We ran over the first million in 1913, and we are now well into the second, the total receipts from 1888 to 1919 having been \$1,824,518.62." Not a penny of the above sums has been solicited, except from God, so that the whole represents answered prayer and the faithfulness of a faithful Creator. How much we have to be thankful for and how we ought to praise our covenant-keeping God! We love to live in dependence upon such an One as He, for His largess is very great.

It has saddened us greatly to hear of the death of the Rev. George S. Fisher, of Kansas City, Missouri. Mr. Fisher was the founder of the Gospel Missionary Union and its president and general superintendent. He was visiting Ecuador, South America, when he was stricken with typhoid fever and it appears that he soon passed away. He leaves a widow at Kansas City, for whom we bespeak the prayers of our friends. He also leaves a work in

the States—in several cities and among the Navajo Indians—and in various foreign countries—particularly Ecuador and Morocco—which will be greatly bereft, as it was peculiarly dependent upon his leadership and ministry, and for this service also we bespeak the prayers of our friends. Mr. Fisher was a devoted man, who valiantly strove to defend the faith and to fulfil the Lord's last command. The world, therefore, is much the poorer for his death.

One of China's leading Christian statesmen, as quoted in the "Missionary Review of the World," has recently written these words: "The outlook for China is exceedingly dark and very seriously dangerous. The whole country is torn by factions. As a result of this internal strife there is really no spot in China which you may call safe, where life and property are adequately protected. What will happen to China I do not know; whether she will live as a nation I do not know. We need Jesus Christ to-day because we need more light. There is utter darkness and it is largely the ignorance of the people that has been the cause of all the great trouble in China. We need Christ because of the richer life which He brings; and I do not believe that richer life can come to China unless we have a penitent life with which to begin. This is the only hope, so far as I can see." These are foreboding words, giving a somewhat hopeless view of China's present and future. It is to be remembered, however, that it is an inside and illumined view, as expressed by one who is native born and experienced and who sees things from the Christian standpoint. We shall do well, therefore, to give them due consideration and renewedly to wake to the fact that China's only hope is Christ.

"Whatsoever things are pure, whatsoever things are lovely—think on these things" (Philippians 4:8). Jenny Lind, the famous singer, was once asked by a friend, as she sat on the seashore, why she had ceased singing in opera. The great songstress had been reading the Bible and it was toward evening, the sun being at its setting. Jenny Lind sitting thus on the beach replied, "Because, my dear, every day I was thinking less and less of that"—pointing to the sunset—"and nothing at all of that"—pointing to the Bible. In other words, the time came when Jenny Lind found she had to make choice between the glamor of the earthly and the glory of the heavenly. And, being a Christian, she made decision in favor of God and her own soul. And this is the choice which we are asked to make day by day. There is indeed a glamor about the earthly, which is very deceiving and likewise very enticing, and our thoughts go out easily and merrily toward all it represents. But it all ends in death. Happy it is for us, therefore, if we make our decision for the glory of the good and eternal. Holiness is the price which a Christian has to pay for fellowship with God and holiness begins and continues in bringing the thoughts into subjectivity to Christ.

PRAYER CALLS AND PRAISE ECHOES

Continued from page 62

Pray that the new workers in China may be blessed in their studies and early work, and that the other workers returning may have God's guidance and blessing as they resume. (p. 62).

Please pray for men with special medical and scholastic qualifications, together with workers for all phases of the Mission's labor in China (p. 62).

Pray for blessing upon the summer school and conference at Swanwick, England, and the summer conference on this side at Niagara-on-the-Lake, asking that God may guide in all particulars (p. 63).

Give Thanks for the Mission's financial growth in North America (p. 63).

Remember "China's only hope is Christ" (p. 63).

NOTES FROM CHINA.

Among the baptisms reported to our Shanghai office in the closing months of 1919 are 108 in the district of Sapushan, 31 at Hsinshao, and 110 at Taku (station and outstations) from which Mr. and Mrs. I. Page have just come home. These are all in Yunnan and in the region occupied principally by tribes people, showing that the readiness of these people to accept the Gospel continues. From Kiating, Szechwan, where Mr. and Mrs. Ririe are in charge, 16 baptisms of Chinese were reported late in the year; also 5 from the city of Kihsein, Shansi, under the care of Mr. and Mrs. Falls; and 54 in outstations of the Wenchow district in Chekiang; with 44 from the centre and outstations of Laohokow, Hupeh, in charge of Dr. and Mrs. Lagerquist and where Miss Ruby Thompson and Miss Ida Wilson are working. These figures show the wide distribution in China of the significant increase in baptisms to which attention is called in "Our Shanghai Letter," page 62.

ARRIVALS.

February 7th, 1920, at Shanghai, Miss M. E. Standen, returned from North America.

February 24th, at Shanghai, Mr. and Mrs. Fawcett Olsen, returned from North America.

March 26th, at Vancouver, Mr. and Mrs. F. H. Rhodes and son Bernard, from China.

March 28th, at St. John, N.B., Mr. D. E. Hoste, from England.

March 29th, at Vancouver, Mr. and Mrs. H. A. Weller and two children, from China.

DEPARTURES.

April, 1920, from New York, the Misses Eva and Francesca French and Miss A. Mildred Cable, for England.

April 10th, from Philadelphia, Rev. and Mrs. K. Macleod, for Scotland.

April 10th, from St. John, N.B., Mr. and Mrs. H. A. Weller and two children, for England.

MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, MARCH, 1920

PHILADELPHIA

GENERAL PURPOSES		Date No.	Amount
		19-390...	\$ 5 50
		391...	20 00
		392...	5 00
		20-393...	20 00
		395...	2 00
		400...	10 00
		401...	25 00
		402...	25 00
		324...	31 66
		2-326...	25 00
		327...	5 00
		3-328...	40 00
		329...	10 00
		330...	1500 00
		4-334...	1000 00
		335...	10 00
		5-336...	10 00
		337...	5 00
		338...	50 00
		339...	15 54
		342...	7 67
		9-344...	2 80
		345...	10 00
		347...	15 00
		348...	15 00
		350...	2 00
		10-351...	4 00
		352...	430 00
		353...	5 00
		354...	3 00
		355...	57 00
		359...	437 00
		11-360...	5 00
		361...	101 30
		12-364...	5 00
		365...	25 00
		366...	57 55
		367...	5 00
		13-368...	10 00
		370...	5 00
		371...	50 00
		373...	5 00
		378...	25 00
		16-380...	3000 00
		382...	5 00
		17-384...	25 00
		385...	5 00
		386...	332 00
		387...	20 00

SPECIAL PURPOSES		Date No.	Amount
		1-325...	\$10 00
		3-331...	20 00
		332...	10 00
		333...	133 00

\$8,993 54

\$1,611 58

MISSIONARY AND GENERAL PURPOSES

Date No.	Amount
1-293...	\$116 13
294...	2 00
295...	5 00
296...	5 00
297...	1 00
298...	5 00
300...	5 00
301...	4 00
302...	1 50
303...	187 50
304...	3 50
305...	1 50
308...	20 00
2-309...	1 00
311...	5 02
313...	10 00
315...	65 00
316...	20 00
317...	2 00
318...	10 00
319...	7 70
22-322...	20 00
321...	10 00
322...	95 75
323...	11 11
20-412...	10 00
413...	50 00
26-416...	15 00
418...	4 18
27-423...	48 00
29-432...	8 00
433...	15 50
435...	5 00
30-438...	500 00
442...	5 00
444...	25 00
445...	50 00
446...	10 00
447...	25 00
450...	30 00
451...	5 00
453...	5 00

TORONTO

Date No.	Amount	Date No.	Amount
10-345...	\$ 1 00	26-406...	\$710 25
346...	1 00	407...	7 00
11-347...	6 00	27-408...	15 00
348...	4 00	409...	18 70
12-353...	50 00	410...	121 05
350...	5 00	31-413...	2 00
352...	15 00	415...	22 50
13-356...	24 87		
200 00	9 50		\$1,817 25
358...	5 00		
359...	1 00		
15-360...	19 00		
361...	10 00		
363...	20 00		
365...	25 00		
366...	38 32		
16-367...	2 00		
369...	10 00		
17-373...	2 00		
19-376...	65 00		
20-378...	10 00		
379...	91 83		
10-380...	10 00		
381...	2 50		
22-382...	10 00		
383...	20 00		
10-384...	10 00		
385...	15 00		
1-386...	5 00		
387...	2 00		
2-388...	1 00		
389...	1 00		
4-388...	25 00		
390...	5 00		
23-396...	2 00		
397...	5 00		
398...	5 00		
5-399...	10 00		
400...	4 00		
6-396...	3 00		
9-398...	1 50		
399...	20 00		
402...	400 00		
343...	50 00		
444...	25 00		
405...	10 52		

SUMMARY

From Philadelphia—	
For Missionary and General Purposes	\$8,993 54
For Special Purposes	1,611 58
	\$10,605 12
From Toronto—	
For Missionary and General Purposes	\$1,817 26
For Special Purposes	788 25
	2,605 51

Previously acknowledged, 1920

\$13,210 63

45,786 87

\$58,997 50

以便以設耳

EBENEZER

CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
MAY, 1920

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

耶和華以拉

JEHOVAH JIREH

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PASTOR
TING LI-MEI

ONE OF CHINA'S LEADING EVANGELISTS AND CALLED BY SOME "THE MOODY OF CHINA," A LEADER IN THE CHINA YUNNAN MISSION AND A FREQUENT VISITOR TO CHINA'S WEST IN CONNECTION WITH THAT WORK.

(SEE PAGES 68 AND 76)

Photograph taken in Yunnan, 1919

CHINA INLAND MISSION

MISSION FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

General Director

D. E. HOSTE, SHANGHAI, CHINA

Director for North America

HENRY W. FROST, PHILADELPHIA, PA.

MISSION OFFICES

237 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

MISSION HOMES

235 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

INFORMATION FOR CORRESPONDENTS AND DONORS

Correspondence should be addressed, donations be remitted, and applications for service in China should be made to "The Secretary of the China Inland Mission," at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

NOTE.—Postage to all C.I.M. stations in China (including Shanghai, Chefoo, etc.) is now five cents per ounce from Canada. The rates from the United States remain as they were.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated very clearly. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the private use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission" and for the private use of that individual.

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Rev. F. A. Steven, London, Ont.

Rev. R. A. Torrey, D.D., Los Angeles, Cal.

FORM OF BEQUEST—I give and bequeath, unto the China Inland Mission (see note) the sum of dollars.

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executor in the premises.

FORM OF DEVISE—I give and devise unto the China Inland Mission (see note), all that certain (house) in fee simple, for the use, bene-

NOTE.—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

PRAYER MEETINGS on behalf of the WORK IN CHINA connected with the CHINA INLAND MISSION are held as follows:

Germantown, Philadelphia, Pa.	WEEKLY
China Inland Mission Home, 235 School Lane	Friday 8.00 p.m.
Church of the Atonement, Cheltenham	Wednesday 8.00 p.m.
Ventnor, N.J. (Atlantic City)	
Res. Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave.	Friday 3.30 p.m.
Superior, Wis.	
Res. Mrs. Geo. Hanson, 1206 Harrison St.	Tuesday 8.00 p.m.
Mound, Minn.	Wednesday
Tacoma, Wash.	
Res. Mrs. Billington, 811 So. Junett St.	Mon. Afternoon
Toronto, Ont.	
China Inland Mission Home, 507 Church St.	Friday 8.00 p.m.
Vancouver, B.C.	
Res. Rev. Chas. Thomson, C.I.M. Representative, 1017 Tenth Ave. E.	2nd & 4th Friday 8.00 p.m.
Bible Training School, 356 Broadway W	last Tuesday 8.00 p.m.
West Vancouver	last Wednesday 3.00 p.m.
Y.W.C.A., Dunsmuir St.	

St. Louis, Mo.

Res. Dr. Mary H. McLean, 4339 Delmar Blvd. 2nd & 4th Mon. 8.00 p.m.

MONTHLY

Albany, N.Y., Bible School, 107 Columbia St.	1st Thurs. (morn.) 8.30 a.m.
Buffalo, N.Y., Res. Miss Quaddler, 562 East Utica St.	2nd Tuesday 8.00 p.m.
Lockport, N.Y., Res. Mrs. W. B. Singleton, 189 East Ave.	last Tuesday 8.00 p.m.
Cleveland, Ohio, Res. Miss Z. A. Broughton, 4225 Cedar Ave.	1st Monday 7.30 p.m.
Detroit, Mich., Res. Mr. James Bain, 114 Stanford Ave.	3rd Friday 8.00 p.m.
Grand Rapids, Mich., Weekly St. Bap. Church.	Thurs. preceding 1st Sunday 8.00 p.m.
Laurium, Mich., 1st Bap. Ch.	2nd Thursday 7.30 p.m.
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St.	Thurs. after 1st Sunday.
Bethel, Minn., The Baptist Church	Wed. after 1st Sunday.
Los Angeles, Cal., Res. Mrs. O. A. Allen, 949 No. Normandie Ave.	2nd Monday 7.45 p.m.
Berkeley, Cal., Res. Mrs. Rakestraw, 2518 Dana St.	1st Thursday 8.00 p.m.
Sherwood, Ore., Res. Dr. Foster	1st Tuesday 8.30 p.m.
Seattle, Wash., Res. Mr. O. G. Whipple, 1816 38th Ave. N.	2nd Tuesday 8.00 p.m.
Bellingham, Wash., Alternately at Y.W.C.A. and Res. Mr. F. M. Mercer, 2132 Walnut St.	2nd & 4th Monday 8.00 p.m.
Halifax, N.S., At various homes. Sec. Mrs. E. L. Fenerty, Armdale	1st Monday 3.15 p.m.
Montreal, Que., Res. Mr. J. David Fraser, 350 MacKay St.	2nd Monday 4.00 p.m.
Ottawa, Ont., At Y.W.C.A. Chairman, Com'dr. Stephens, 99 Acadia Ave.	2nd Friday 8.00 p.m.
Niagara Falls, Ont., Res. Dr. McLean, 5 West Ave.	3rd Friday 8.00 p.m.
Hamilton, Ont., Caroline St. Mission (Rev. I. S. Pritchard, Supt.)	1st Wednesday
London, Ont., Res. Rev. F. A. Steven, C.I.M. Representative, 398 Princess Ave.	4th Friday 3.30 p.m.
Scudder, Ont., Sec. Mr. George E. Peeg	1st Tuesday
Bolsover, Ont., At various homes. Sec. Miss A. M. McRae, R.R. Brechin, Ont.	1st Wednesday 3.30 p.m.
Winnipeg, Man., Res. Mrs. W. R. Mulock, 557 Wellington Cres.	1st Friday 3.00 p.m.
Calgary, Alberta, Res. Mr. A. L. Forde, 1328 11th Ave. W.	1st Monday 8.00 p.m.
Victoria, B.C., Book and Bible Room, Fairfield Bldg., Corner	1st Monday 3.00 p.m.
Also occasional meetings	8.00 p.m.

ORIGIN. The Mission was formed with the object of carrying the Gospel to the millions of souls in the inland provinces of China.

METHODS. (1) Candidates, if duly qualified, are accepted irrespective of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (3) No collections or personal solicitations of money are authorized.

AGENCY. The staff of the Mission in January, 1920, consisted of 1,831 missionaries (including wives and Associate members). There are also over 3,500 native helpers, some of whom are supported from the Mission funds, and others provided for by themselves or by native contributions.

PROGRESS. Upwards of 1,000 stations and outposts have been opened and are now occupied either by missionaries or native laborers. There were 6,443 baptized in 1919. There are now about 45,000 communicants. Since 1865, over 70,000 converts have been baptized.

CHINA'S MILLIONS

TORONTO, MAY, 1920

Be Patient

By Rev. MAX I. REICH

ONE of the sweetest names by which the divine Being has revealed His heart is that which calls Him "the God of Patience." And truly, human history, and our own lives in particular, abundantly illustrate this divine characteristic. Israel's watchmen, as they looked abroad upon wrongs that called for righting and evils that demanded judgment, cried out: "Lord, how long?" for they marvelled at the divine patience that suffered the wrong and bore with the evil. And yet was their "how long" cry, "faith's mighty question," as one of old put it, for it implied that the long, strange silence of God would be broken one day.

Rightly understood, the patience of God is the salvation of man; and our Lord, as the incarnate Word, was and is the perfect embodiment of that patience. "Sit Thou at My right hand until..."; from henceforth "expecting till," are words which unveil the mystery of the strong, silent, patient Christ.

His forerunner began to doubt Him because his hopes of drastic dealings with the evils of society, the hewing down of corrupt growths and the burning up of the chaff in the baptism of fiery judgment, did not materialize in the letter under the ministry of the Son of man. He was out of sympathy with the new spirit. And therefore said the Master: "Blessed is he that shall not be offended in Me"—offended with My patience. But may we not believe that the lonely prisoner in the tower of Macharea, before his martyrdom, like Him in whose power and spirit he had come, got a glimpse of the dispensation of the still, small Voice, superior to his whirlwind, earthquake and fire ministry? He, we may trust, came to rest his troubled heart in the mighty patience of God.

And we, too, need patience—patience, it seems to me, with one another, with ourselves and with God. We need patience with our fellows, because, after all, our brother is a veiled mystery to us. We so easily judge by the appearance only. I believe that in the spiritual and eternal world will be a great transvaluation of all values. We hastily condemn now, not knowing the secrets of human hearts. We are ready to call down fire from heaven

on our Samaritan neighbor, like the sons of Zebedee, when with a little patience even Samaria shall welcome Christ under the preaching of Philip the evangelist. We may marvel that Troas should be forbidden territory to the apostle, when after a few years of patient waiting he could write from that very Troas: "A great door and effectual is opened to me of the Lord." We may despair of a vacillating

John Mark to-day, and impatiently turn him down as Paul once did, and yet the day may come, as it came to him, when, forsaken by others, a John Mark may prove our comfort and support. After all, the most of those we have to do with are still in the making. And if the promising blossoms of earlier days have dropped off, let us not think there has been a going back because in the place of the fragrant and beautiful flower, appears the hard, sour, green fruit. Have patience! God's sunshine—yea, and His frosts, too—shall succeed in ripening and sweetening what is unpalatable to-day. Be patient with Jacob—he will yet become an Israel. Be patient with impulsive Simon—he will one day become a Cephas, i.e., a rock-man. Be patient with the son of thunder; when he has

become "the disciple whom Jesus loved" (because he needs affection more than others), the sunshine of that love will gradually expand his sectarian mind, soften his bigotry, and sweeten the acidity of his spirit, and yet leave him as loyal to Truth as before.

And do we not need patience with ourselves? Thy prayer for holiness has been answered by inward turmoil. The hidden corruptions are brought to the surface, as the scum in the new wine in the process of clarifying, and the dross while the silver is in the refining pot. Wouldst thou have a Pharisee's holiness? A mere cloak of hypocrisy? Have patience then, and believe that thou art not "the old man" who is now passing through the process of inward crucifixion, but thou art "the new man," crying, it may be, out of the depths of self-despair, and waiting for the Lord, more than they that watch for the morning.

And above all, we need patience with God. God is never in a hurry, and yet is never behind time.



"SUNSHINE" A KIANGSI EVANGELIST'S DAUGHTER, "A PERFECT SUNSHINE" OFTEN CHEERING THE MISSIONARY BY HER HAPPY WAYS

There is a "fulness of time" for every fresh move in the kingdom of God and in the education of the race. And God can afford to be calm, seeing He

has all eternity to work in, and He will not let us hasty Him. He is working out His purposes today.

Memorable Visits to Some Tribespeople in Yunnan

By Mrs. F. D. GAMEWELL*

THE tribespeople, even in Yunnan alone, constitute a study so big and complex that, with my limited knowledge, I would not dare to attempt to write about them in a general way. But personal experience ought not to be misleading, and it sometimes furnishes sidelights which lead to a clearer understanding of a subject.

The very day our Yunnan Mission party reached Yunnanfu we saw Miao men. After that I met them every time I went on the principal streets of the city. They come in on foot from their mountain homes, twenty and more miles away, carrying on their backs, wood, charcoal, underbrush, pine cones, and ropes of pine needles which are used for kindling. The load rests on an oblong wooden frame kept in place by a broad thickly-woven cotton band that passes across the forehead. It must often bind cruelly, for I have many times on the country roads seen men and women lifting it away from their foreheads with both hands, and holding it out as they trudged along, to relieve the pressure. A load of wood usually brings thirty cents.

Mr. J. Graham, a China Inland missionary in Yunnanfu, has set aside several rooms in his compound, where the Christian Miao, who come to the capital, may stay overnight. Sometimes as many as thirty women and children as well as men, have camped there at one time. They are always quiet and unobtrusive.

While the Chinese in the past have been slow to respond to the preaching of the Gospel, the aborigines have shown themselves marvellously receptive. The tribespeople, as a rule, accept Christianity, not individually, but by villages, the twenty-five families or so, in a village, mutually agreeing to turn from their demon worship, destroy its accessories, and become Christians. But this does not mean that members are received wholesale into the church. Missionaries are very cautious about baptizing inquirers and keep them waiting till they are as sure as it is possible to be that their conversion is genuine.

Christian work among the aborigines of Yunnan, who number, it is estimated, half of the population of the province, really started just across the border of Yunnan in Kweichow, with that tribal division known as the Hwa Miao, so called because of the bright, many-colored trimmings on the women's dress, which give it a flowery effect.

The late Rev. J. R. Adam, of the China Inland Mission in Kweichow, almost overwhelmed by the scores and even hundreds crowding daily around his door, wrote to Mr. F. J. Dymond, of the United Methodist Mission in Chaotung, Yunnan, to draw the people off. Then he said to them, "You are from Yunnan. It is too far for you to come a nine days' journey to see me. Go to the missionary nearer you." Soon such multitudes were pouring into Mr. Dymond's compound that in self-defense he told them that they need not come to him any more for he would go to them. A chapel on a convenient site was quickly built, and "then began a strange, weird pilgrimage of endless processions of aborigines across the Chaotung plain to the Hall of Happy News." Work has continued there ever since.

Fifteen days' journey over the mountains from Chaotung is the Hwa Miao village of Sapushan. News reached that place and the people began to plead for a missionary to go and live among them. It is an interesting fact that most of the work among the tribesmen was started, not on the initiative of the missionaries, but in response to the urgent request of the people themselves. Mr. A. G. Nicholls, of the China Inland Mission, was the answer, after an interim of eight months, to the plea that went forth from Sapushan. When the matter was presented to him in Yunnanfu, he was ready with his answer in just two hours. He said to me, "It was easy to decide, for I had not the least doubt as to where my duty lay."

The following year Mr. and Mrs. Gladstone Porteous were sent to reinforce the work, and the little, obscure village of Sapushan was soon the centre of a mighty religious awakening among the Hwa Miao. The district covered reaches out a six days' journey in all directions and embraces hundreds of villages. Think of pastoral visitation in a parish like that! And try to picture it in the rainy season, when the mountain passes, always bad enough, are made doubly dangerous and difficult on account of landslides, wild rushing torrents, and slippery yellow mud that often engulfs the traveler to the knees! Then there is the ever-present danger from robbers, and the impossibility of carrying much of anything in the way of foreign food supplies, which necessitates subsisting for weeks at a time on the coarse fare of the tribesmen. Missionaries to the aborigines can enter understandingly into St. Paul's experiences in "journeyings often," as some of us will never be able to do.

Yet with the best endeavors of the missionaries to make their rounds, Christian villages are frequently left for long months at a time without a visit. In each village there is usually a Christian

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THE LATE ELIAS ROGERS, MEMBER OF THE NORTH AMERICAN COUNCIL
ON THE CHINA INLAND MISSION

leader, some person with a little better knowledge of the Bible and more experience in the Christian life than the rest. In one village I found this leader to be a young woman, little more than a girl. Almost invariably the people remain true to the faith, and this notwithstanding tests occasioned by famine and persecution.

Like most tribal villages, Sapushan is a cluster of only twenty or twenty-five little mud houses. But on Sunday the Hwa Miao come from many villages around, so that there is a congregation of several hundred.

Our Yunnan Mission party was obliged to approach the village from the west, which is the precipitous ascent. Up, and up, and up we toiled over the well-nigh perpendicular path. The only way I managed was by having a stout coolie grasp each hand and pull me along by main force. The phrase oftenest on my lips during those days of country traveling in Yunnan—a most useful and necessary one for it brought my coolies to a halt—was, "Woti ch'i pu kou!" ("My breath is not sufficient!")

At the Sunday morning service at Sapushan, we heard the congregation sing among other hymns, "O Happy Day that Fixed My Choice," "There Is a Fountain Filled with Blood," and "All Hail the Power of Jesus' Name" to "Coronation." How the melody rolled out! Not a single false note was

struck and the people sang with a spirit and fervor which moved me deeply. The aborigines, like the Welsh, are natural singers. Non-Christians are wont at times to indulge in wild orgies lasting most of the night, when they sing obscene ditties to the accompaniment of crude, but sweet-sounding musical instruments. After becoming Christians they rarely if ever use these instruments on account of their associations.

Christian aborigines, unlike many Occidentals, make no objection to lengthy services. Indeed, the longer they are, the better pleased they seem to be. I was told that on the Sunday before our visit to Sapushan the morning service comprised eleven hymns, eight prayers, three addresses, and the Sacrament! It is not uncommon for members of distinctly different tribes, as well as those of related tribes, to meet together for worship. This happens usually only at the time of one of the annual festivals. On one such occasion at Sapushan the missionary in charge gave out the hymn that is as much a favorite with the aborigines as with the Chinese, "Jesus Loves Me," in seven different languages and dialects. This hymn and another sung by the tribal Christians, "Jesus Saves," have led to the conversion of hundreds.

The chief occupation of the Hwa Miao, like most of the mountain tribesmen, is farming, the land being rented from Chinese officials or over-lords of superior tribes, the latter often proving to the peace-loving Miao more of a menace than the Chinese. Their little cultivated patches dot the mountain sides around their villages. Their staple food is buckwheat, which is mixed with water, and made into thick, dark, doughy cakes. Rice is a luxury, as it will not grow on the high mountains and the people can seldom afford to buy it.

The women hold to the distinctive tribal dress, but most of the men wear Chinese clothes. The women spin and dye the hempen thread, weave it into cloth, then appliqué and embroider their garments in variegated colors. The finished costume, which often takes a Miao woman, busy with her field work in the day time, three years to make, is coarse but extremely picturesque. She wears her hair, after her first child is born, twisted into the shape of a horn on the front of her head. Miao women, like tribeswomen generally, do not bind their feet.

The people are noted for their honesty. In illustration of the way that they can be trusted, Mr. Nicholls tells of going away once on a two months' evangelistic trip, and leaving in his study, whose door had no lock on it, many large baskets filled with strings of cash. When he returned he found the room undisturbed and not a cash missing.

Famine conditions this last spring were not as bad among the tribespeople in Yunnan as in Kweichow, yet both Miao and Lisu in parts of the northwest were reduced to eating roots of ferns, first pounding out the juice, then boiling it till the pulp turned black. Even this food could be had only in small quantities and contained so little nutriment



TWO HWA MIAO WOMEN OF SAPUSHAN IN TYPICAL COSTUME. THE HORN-SHAPED ARRANGEMENT OF THE HAIR MARKS A MARKED WOMAN; THE OTHER, UNMARKED, IS THE SISTER OF A NATIVE WORKER

Photograph by Mr. Charles H. Judd

that those feeding on it were soon too weak to climb the mountains.

Five of our Yunnan party spent Easter Sunday among the Lisu tribespeople at Ta'ku. It has been my privilege to worship on Easter Sunday in some very interesting and unusual places in different parts of the world, but I think that the experience at Ta'ku was the most memorable, as it was certainly the most unique of them all.

The journey to Ta'ku, which leads off the main road, is frankly admitted by the Yunnan missionaries to be one of the worst over which they travel. We had not been long on the way before I had broken my sun-glasses, my thermos bottle, and the handle of my sun umbrella, while my pith hat, torn off my head times without number by sudden gusts of wind on the mountains, had a habit of pirouetting gaily out of reach till rescued by some long-suffering coolie. I finally fastened it in place with a large fringed hand towel tied securely under my chin, an effective device, which had the added merit of furnishing entertainment for the wide-eyed inhabitants of the villages through which we passed. Three days out from Ta'ku we were met by Mr. G. E. Metcalf, without whose company we should probably have lost our way, as the chair coolies were unfamiliar with the road. The inns grew worse and worse the farther we got from Yunnanfu. The day before reaching Ta'ku, Mr. Metcalf said we had

gone beyond the region of inns and would stop that night with a family in a village of Lisu. The Lisu home proved to be at least as good as the inns, which is not saying much. As soon as we arrived people crowded into the courtyard, the women decked out in all their finery, and we held a service which was largely one of song, lasting late into the night.

When still two hours' journey from Ta'ku, we could see, on a distant mountain side, the glistening, whitewashed walls of the chapel. Soon we began meeting the Christians who had walked far out over the rough roads to welcome us with songs and banners. At the entrance to the village were Mr. and Mrs. C. G. Gowman and their six months old baby. "You cannot know what this visit means to us!" exclaimed Mr. Gowman in his hearty way, as he grasped our hands.

Services began on Easter Sunday with a sunrise meeting, and ended late at night. There were twenty-one baptisms, the Sacrament, and glorious singing, some of the hymns being our well-known Easter anthems in which the school boys had been carefully drilled. The meetings continued through Monday. Mr. Gowman told us that the eight hundred people present had come from sixty villages. Many had been three and four days on the way, old men past three score years and ten, and mothers with babies on their backs leading little children, all trudging uncomplainingly over the mountains. They brought their own food and slept while at Ta'ku in the homes of the villagers or in rude quarters reserved for these periodic gatherings.

Missionaries to the aborigines are content to live in almost camp style. The simple furnishings of the Gowman house are all of native manufacture except just two articles, a wicker easy-chair and a small organ, which were brought on the backs of coolies from Yunnanfu. After reaching the top of a particularly steep mountain, the coolie who was carrying the organ dropped on his face on the ground and cried like a baby from sheer exhaustion.

Do not fancy the tired missionaries reposing at night on spring mattresses! Their beds are the kind found in Chinese inns, several lengths of unpainted timber resting on wooden legs, and covered with a bamboo mat over which the bedding is laid. Mrs. Gowman has made herself a straw mattress which she considers a great luxury. When she first went to Ta'ku, so far removed not only from foreign food supplies, but Chinese as well, it was a problem how to prepare nourishing meals for her family. But necessity is the mother of invention, and she soon acquired the art of evolving out of native products a variety of toothsome edibles, even to a mince pie!

There are plenty of cows in the country, also goats and some sheep. But rarely indeed is a cow sacrificed for food, being too valuable in farm work. Neither is it milked. The people never heard of such a thing as milking a cow, and regard the suggestion as the height of absurdity.

The Lisu women, like the Hwa Miao, weave and embroider their own gowns, which are also made of hemp. On Easter Sunday, when in his sermon, Pastor Li of our party, drew an illustration from the silkworm, the Lisu evangelist who was interpreting for him remarked, "We know nothing here about silk. All we know is hemp."

The chapel at Ta'ku stands on ground which was formerly the village threshing floor, and trees once sacred to the worship of demons were cut down to furnish supporting beams for the mud walls. These sacrifices were made voluntarily, for the chapel was built some time before missionaries were sent to take charge of the work.

Self-support is strongly emphasized among both the Hwa Miao and Lisu Christians. They build their own chapels—there are thirty-three in the Ta'ku district, with Christians in more than a hundred villages—and, where there is a resident evangelist, they give him a mud house of two rooms and food and fuel. Each evangelist is paid thirty Mexican dollars a year from mission funds. At Ta'ku on Easter Monday a meeting was held to stress further self-support. The people responded royally, poor as they are.

Hwa Miao and Lisu Christians are earnest evangelists. Several Lisu men from Ta'ku have recently gone as missionaries among kindred tribesmen in the southern part of the province, where a remarkable work is being carried on by Mr. J. D. Fullerton, formerly a member of the China Inland Mission.

There is pressing need of school teachers among the tribespeople. There are no women evangelists among the aborigines, partly for the reason that none are prepared to do the work of an evangelist, and also because the social custom of the people make it possible for a male evangelist to work freely among both men and women.

Another urgent need among the tribespeople is for doctors and hospitals, preferably native doctors, who will itinerate widely. Mrs. Gowman, versatile woman that she is, though not a doctor or a trained nurse, can set bones, pull teeth, treat carbuncles and do various and sundry other things when the necessity arises. Her baby was born in Yunnanfu, and when barely a month old, was brought to Ta'ku on the back of a Lisu coolie. That sounds all right in the telling, but O, I shuddered as I thought of the mountain roads! "Weren't you afraid?" I cried. "There was nothing else to do," was the quiet reply. "I could not carry baby myself, for I rode a horse."

Mr. Metcalf and Mrs. Gowman each made a journey on separate occasions to Yunnanfu of which they have little recollection, for it was when they were very sick with typhoid fever. Think of traveling six days over the Yunnan mountains and spending five nights in Chinese inns, to get to a doctor!

Mr. Gowman calls work among the aborigines the "cream of missionary work," and we may thank God there are rich compensations, for it calls for men and women of heroic mold to do it.

I had an opportunity to visit some tribespeople southwest of Yunnanfu, in company with Miss



A ROGUESK missionary baby and her Lisu perambulator ready for a mountain journey. BY THE ROADSIDE AN OLD CHINESE WOMAN EXCLAIMED IN A LOW VOICE, "THE LITTLE PINK ROSE!" AND CALLED HER HUSBAND TO COME AND LOOK. "IS IT WHITE?" HE ASKED. "OLD MAN, COME AND SEE FOR YOURSELF WHETHER IT IS BLACK OR WHITE." SHE INDIGNANTLY REPLIED. "INDIGNANTLY HE CAME, BUT REMARKED, "TRULY IT IS A PEARL BLOSSOM!"

Photograph by Mr. C. G. Gosman

Elizabeth Donnelly and Mr. H. A. C. Allen of the China Inland Mission. Mr. Allen superintends this work from his headquarters in the capital. We visited four centres, in three of which the people, without a copper of mission money, had built pretty, commodious chapels. On our arrival we found the chapels draped with Chinese flags, and the floors freshly covered with fragrant pine needles.

The roads we were obliged to travel over were infested with robbers. The inhabitants of several villages would flock together for mutual protection while all the able-bodied men, armed with a motley collection of rude weapons, went forth to hunt the bandits. Women hid the family heirlooms, perhaps burying them. Some were living on almost starvation rations, their crops having been destroyed and their stores stolen. The Christians who came out on the road to meet us carried rifles to protect both themselves and us from a sudden attack.

During our last night at the first tribal village we visited, a rather exciting incident occurred. We were in the midst of a lively testimony meeting when word was brought to us that torches were to be seen on a nearby mountain coming our way and that voices could be heard singing our hymns. It happened that in this village the head man was bitterly opposed to Christianity, and on the occasion

of Mr. Allen's previous visit, a year or two before, had threatened to kill every Christian in the place. It was now suspected that this man had gathered a band of rowdies from his own and neighboring villages, and was on his way to carry out his original threat, the company singing our hymns in derision. But our fears proved groundless, for we soon learned that the men were Christians from villages two, three and four days' distant. They had heard that Mr. Allen was in those parts and had made the long, wearisome journey to beg him to visit their villages before going home, which I am glad to report he did.

After the interruption, the testimony meeting was resumed with songs of praise and prayers of thanksgiving. It made a weird scene—the chapel with its shadows only partly dispelled by the fitful gleam from two small, smoky lamps hanging from the ceiling, and two rapidly diminishing candle tips on the unpainted pulpit; rows of dark men and women (the latter in striking tribal dress) sitting facing each other, and, in the space between them, a generous sprinkling of tribes babies, their funny little headresses awry, sleeping peacefully on a carpet of pine needles. Through the open door we could hear the sighing of the night wind among the tall pines, and catch glimpses of the star-studded sky. How far away we felt from the busy, clamorous, outside world!

Our last stopping place, which was also the most distant. Mr. Allen himself had never seen before. For three years it had been the centre of a rapidly growing work, started at the solicitation of the people by one of Mr. Allen's evangelists. We were enthusiastically welcomed. For us the fatted pig and goat were killed, and in the public kitchen temporarily established under some trees near the chapel, rice was kept steaming most of the day and night.

Miss Donnelly and I slept in the home of the

headman of the village, occupying a small room with thirteen others, six women and seven children. Although the weather was warm, a fire was kept burning for some hours after we went to bed, presumably to furnish light, and as there was no chimney, our eyes were soon smarting from the smoke. The head of the house put in an appearance from time to time, once to discipline a small lad, and again apparently to lecture the women on household etiquette. But such episodes, if not wholly conducive to rest, had their humorous and informing aspect.

At this place, thirty-seven men and an equal number of women were baptized, among them the headman and his family.

The forenoon of the day we left, the Chinese overlord came from his home, six or seven miles away, to pay his respects to Mr. Allen and express his interest in the Christian religion. His deceased brother, who preceded him in office, had been a merciless persecutor of the tribespeople.

The missionaries in Yunnan that I was able to talk with, are agreed that of the total number of Christians in the two provinces, Kweichow and Yunnan, at least eighty per cent. are aborigines. Hundreds of Chinese families, they told me, have been led to accept Christianity through the direct influence of the tribespeople, while very many who are already Christians have, by example of the tribesmen, been drawn into a deeper religious experience. Aborigines by the hundreds are asking for baptism; Chinese by units and tens.

Yet after all this is said, it is unquestionably true that the Christian leaders of the future are destined to be the Chinese and not the aborigines, except among those of their own race. Both peoples are crying out consciously or sub-consciously for the Bread of Life and both need our help. We dare not turn a deaf ear to either. This work "ought ye to have done and not to leave the other undone."

"Kept" and "Delivered"

By Mrs. T. A. S. ROBINSON, Chowchih, Shensi

IN the early part of December, 1917, brigands took possession of our city for ten days. Later, they were driven out by government troops but left the city in a terrible state, having taken everything they could lay hands on. We were kept very busy doing Red Cross work; I attended several hundred wounded.

Since that time, we have been either in the hands of the brigands or the government troops, and which are the worse it is difficult to say.

The brigands loot every village; then the government troops come along and take everything left by the brigands, showing no pity or consideration, till it is said, "The brigands treat us better than the government soldiers."

The poor people have hardly known how to exist. The stealing and outraging of young wives and girls is common, so that many dare not stay in their

villages, but in spite of the frost and snow have hidden in the fields, or if they could get away have fled to the hills. Mothers have found their babies dead in their arms from having pressed them too tightly during the night in order to stifle their cries.

The opium is a curse. Both robbers and government troops want it. They shoot people, burn their backs with incense sticks or lighted tapers, and even break their victims' bones, in order to make them confess where it is hidden. Last July, August and September, the civil governor of the province was buying up the opium and his soldiers came to escort the carts laden with the drug. Sometimes one set of his men would ambush another, making off with their booty to the southern hills.

In September when the opium was all prepared for the market, the brigands came to the east side



SOME SHENSI PRISONERS
Photograph by Mr. C. H. Stieren

in thousands, occupying the villages, living on the people, and taking all they could find. The poor souls dare not say a word for fear of being shot. Then government troops came up. The leader was a fine man and said he would have protected the city; but he was short of ammunition and although he sent again and again to the military governor, no supplies were forthcoming. The brigands drew nearer and nearer. The city gates were closed and sand-bagged, and for twenty-five days we were besieged. On the city wall, watch was kept day and night. The brigands having occupied the pagoda (outside the city) used it as a vantage point for shooting many inside. Our hands were again full attending to the wounded.

The ammunition failing, the government troops were in a trap, and without a word, one evening, they suddenly disappeared! The city was left to the mercy of the brigands whenever they cared to enter. Between seven and eight hundred people, mostly women and children, flocked to our place for refuge. Our rented premises being very small every corner was soon filled.

What a night we had! When the brigands knew that the government soldiers had really gone, they rushed into the city yelling like demons. They broke open our front doors, smashing also the windows and frames with their rifles. Finding Mr. Robinson and me, they held their guns close to our breasts, saying they would shoot us dead. But, thank God, the fear of death was gone.

They began taking whatever they fancied, fur gown, clock, clothing, etc., when one of the brigands recognized Mr. Robinson, saying, "Oh, it is Ioh Chiao! Come away, I know he is a good man!" He got them out, and Mr. Robinson, following them, saw their leader who came in and told the refugees he would protect the Gospel Hall, and sent two of his men to guard the door.

There had been pandemonium, I can assure you, with the children yelling, women shouting, and on the streets firing of guns and all sorts of dreadful sounds. The people were hiding all over our premises. I even found two men under our bed.

The poor women and children had nothing to eat (their men had run away when the city gates were opened); food was scarce with us, but we made a big cauldron of Indian meal or flour porridge at noon, so that they all had one good meal, and at night they had a drink of tea, and very grateful they were. After four or five days, the men-folk began to return to the city, and by the tenth day, the women and children had their food brought to them, so we did not need to help them in this way any longer.

One Sunday morning just as we were about to commence our service, some robber soldiers came in saying that Chang Peh-ing (their leader) wished to have a few words with Mr. Robinson. He went with them, saying he would soon be back. We had nearly finished the service when a woman rushed in saying that her boy had come to her crying that they had put Mr. Robinson in prison. Two men volunteered to go out the back way and find out what it all meant, but as there were already armed guards at the doors they soon came back.

An hour or two later a couple of officials came and told me that Mr. Robinson had acted as a spy for the government troops and had given them a letter. They also accused us of having some 30,000 ounces of silver from the government cash shop. I assured them the report was utterly untrue. They refused to believe my word, and with the robber soldiers began to search our place, room by room, from end to end.

Of course they did not find the 30,000 ounces of silver! They did, however, find a box containing our own silver and that of some of the Christians and inquirers which had been committed to our care for safety. This box was locked. After promising not to touch it as they were only searching for government money, they finally took the box away.

You can imagine how distressed I was with no one now to help me, none being allowed to enter or leave the premises, the place full of refugees, and armed guards at the front and back. That night I never slept, but spent most of it in prayer.

Next morning they returned, saying they were to search the place all over again as we must have the silver hidden away somewhere. Over the whole premises once more the armed brigands ran, but this time hopelessly mixing together the little bundles of clothing the people had asked us to keep for them. It was an awful time; but the dear Lord

was so near! and kept my heart in peace. I felt sure that our Lord would, even through this trial, glorify His own Name.

They next demanded 10,000 taels ransom, but I told them I had none to give. They even thought they might be able to squeeze it out of the people, but praise God! this they were not able to do.

Our serving boy was in some way implicated through having silver on him. Where he got it we do not know, but fear he stole it when the general looting was going on. He ran away and hid until the city gates were open, then made for home some thirty miles away. This left me with only a little boy of about twelve to take Mr. Robinson's food to the prison where he was under armed guard night and day.

At first the soldiers had taken Mr. Robinson to the yamen, saying that Chang Peh-ing was in the mandarin's place. After waiting some time, a soldier (or rather robber) came to him and said, "Follow me." My husband followed this man, but when passing the prison he suddenly pushed Mr. Robinson into the "black hole," ordering the keeper to take off his clothes and tie him up naked. The keeper began undoing the buttons, but Mr. Robinson resisted him and the man stopped—surely the Lord's intervention. A friendly attendant brought him a stool, but they would not allow this, so he had to lie on the dirty straw with the prisoners. "You know what happened to Miss Villadsen," the robber soldiers said. "You will soon share the same fate. We are only waiting for the word of command to shoot you."

After fourteen days Mr. Robinson was released; he was very ill for twenty days with pneumonia.

After we had been three months in the hands of these men, the government troops began gradually closing in. Fighting was going on daily in some of the villages, many lives being lost in these daily battles. We could hear the boom of the guns as the government troops poured shot and shell into the villages, gradually dislodging the brigands, who when beaten always fled to our city.

One Sunday morning, the bombardment of our city began with the rattle of machine guns, the booming of cannon, the whizz of shells and showers of bullets. It was terrible! For fourteen days this state of things continued. One shell fell on the roof of the women's guest-hall, one on the roof of the kitchen, and several in our yard. How we did praise God that, with all the refugees staying on our premises, not one was hurt! Even the heathen were saying, "Surely your God did protect you!"

The robbers, having by this time eaten up nearly everything, and altogether being in a bad way with so many of their number killed or wounded, decided to "run for it" one night. They had to leave their animals, bedding, and loot, and trust to their legs to get away.

As the animals were running wild over the city the government soldiers upon entering made it their first care to catch them. But they did more, for they also took every mule, donkey, and cow belonging to the city people. They then began to loot

houses and shops, and were by common consent, far worse than the brigands, beating, and even killing, innocent people.

The government troops burst into our place, broke open our living-room doors, and rushed everywhere. Then another set got in from the back, breaking our foreign locks, smashing doors, taking all our bedding, blankets, coverlets, sheets, foreign and Chinese dress, underclothing, table-linen, towels, shoes, etc., until they had stripped us bare. They fired five shots into our chapel, hitting a business man who was taking shelter, and fired three shots at Mr. Robinson. Some men in the yard struck me several times with their rifles, and once I was hit by a bullet on the lip and fell into the gutter, bruising my face. But praise God! the bullet only grazed my lip. At last Mr. Robinson managed to find an officer, and he appointed a guard to look after our house.

It was indeed a night of terror; no one, Chinese or foreigner, slept during those long hours. Some of us for long after that night did not sleep at all.

When the city gates were again opened, our country folk came flocking in, and we had over one hundred men (the women not daring to come) on Sundays. Many of these people had grown in grace, and could tell how God protected them and answered prayer during those terrible days.

By this time Mr. Robinson and I were feeling spent in strength, and as we had not had a holiday for five years we decided to go to Chefoo for the summer.

We left our station last May looking forward to meeting our laddie who is at school. We had a good journey as far as Tongkwan, a border city between Shensi and Honan, where many soldiers are stationed. These are Northern men brought from Chihli province to help repress robber bands, but they have a bad name and treat people harshly. Even foreigners do not escape their rough treatment at times. A party of missionaries who passed through a few days previous to our arrival had their boxes opened by these men. On our arrival at the city gate, because Mr. Robinson had not his passport in his hand, they seized him, tied his hands behind his back with the carter's whip, and then bound him with a thick rope, the ends of which were held by two men behind while thirty or forty of these men beat him on head, face and body.

When they had finished Mr. Robinson got on the cart again, and I held him on by the ends of the rope as his hands were still bound. The soldiers again rushed at him and pulled him off the cart, using such force that the rope cut my hands.

They again gave him a beating, kicked him, and finally loosed the rope that bound him, and let him go. We were at last free to go on, and soon reached the inn. Later Mr. Robinson went and called upon the officer in charge. He saw for himself the bleeding wrists and invited us to a feast, expressing his sorrow at what had transpired, saying he would punish the offenders. We did not stay, but after dressing Mr. Robinson's wounds were soon again on our journey.

Another eight days' travel and we arrived safely at Chefoo. After the heavy strain—hardly realized at the time—it was thought best that we should not return to our station for the present. The district is still in a state of unrest; the soldiers in our city who robbed and ill-treated us are many of them followers of the noted "White Wolf"; after the breaking up of his band, a number joined the regular army, and certainly are a bad lot. We fear there will be more fighting in Shensi. Letters from the province received the middle of December (1919) tell of extreme lawlessness still in several districts, telegraph wires cut, mutinous soldiers again looting, inns burned down, roads unsafe for travel, and itinerations impossible owing to the lawless conditions prevailing.

Opium is being grown again this year, and when gathered in, will lead to a repetition of last year's looting and robbery, we fear. Poor Shensi is in a bad way! We need your prayers, and would ask you to try to enlist prayers of other friends for the work in this province. We long to get back to our dear people again; they write begging us not to leave them as sheep without a shepherd. Pray for us, and prayer for poor Shensi. Our God is a prayer-hearing and prayer-answering God. Let us pray in faith, and He will cause even "the wrath of man to praise Him."

Among Brigands

By Miss R. J. PEMBERTON, Chienfuhai, Szechwan

WE have had some very wonderful answers to prayer this year. We were surrounded by brigands again and again; but we were kept from all harm.

First, the brigands came one market day and robbed the market, taking a large number of captives and much spoil. Among the captives were several of our Christian men, so I had the pleasure (?) of going with our evangelist, Mr. Wang, to ask them please to set our people free. We hurried after them for over a mile and then some of the brigands noticed us following and waited for us. They were very polite to us and immediately let our Christians return (about ten altogether). That evening we had a wonderful praise meeting in the church. Alas! one of our old school boys was accidentally shot and died some days after.

The second time, I was away at an outstation. They came (only a few of them) to see our school girls, and of course, try to capture some of the bigger girls. In a most wonderful way—I can't go into details—the Lord hid the girls and they were kept from seeing the brigands and from all harm. The head brigand twice that day fired shots outside my little house, as he thought the girls were hiding inside and he would frighten them out. But God kept them.

Another time they stayed on the market for four days, coming up here every day and at all times. I had several of the big girls hiding here. God helped us, and although we were in real danger, we

were kept in perfect peace. Just at that time, when things were at their worst, God sent Miss Johanson from Pachow to us. She was such a comfort and help! and it was so good to have her here to pray with. Many a night I sat up all night and could hear shouts and screams.

I shall never forget one Sunday, when quite a number of the brigands came to church. In the afternoon we had a little Gospel service for them, and as Mr. Wang had taken the morning service and our pastor, Mr. Yang, was not at home, I was asked to take the meeting. God helped me, and they listened well. We gave them tracts, and pleaded with them to repent and turn to God. Some of them said they would return to their homes if they could but they found it difficult to escape. The next day the soldiers came and some of these very men were caught and beheaded on the market here.

The brigands are still quite near to us, and only to-day soldiers passed our door to go and fight them. The country round about here is very unsettled and the people have suffered very much, but the Christians have been wonderfully kept, thank God.

What Robbers Cannot Take

By Mr. ARTHUR G. NICHOLLS, Sapushan, Yunnan

OUT here we missionaries meet with all kinds of experiences, some happy and others the reverse. For instance, I had the misfortune to fall into the hands of a band of robbers last month. I had been over the same road many times before, but one day they swooped down and we were at the mercy of forty-three, all well armed.

One could not fight, nor run away, so we just had to allow the baskets to be searched; and they helped themselves to almost everything I had. It was distressing to see the rascals walking off with one's clothing and other necessary articles, as well as a Christmas present I was taking to a friend at a station farther on.

I had nothing for my lunch, for the money was taken, but at the market farther on I met one of our men who had sold some books in his village. He had the money on his person, though not dreaming that I would be passing, so he gave it to me and we were able to have lunch. At night we had nothing with which to pay our inn money, but my carriers knew the landlord, and a day or two after the money was given the man.

For a week I had no comb but had to pass my fingers through my hair each day. My towel was stolen so I had to resort to wiping my face on my Chinese gown until I could get a towel from Yunnanfu, two days away. I have learned to do without some things, at least for a while.

Still, we went on the way rejoicing. On the Lord's Day I had to preach in straw sandals, and in my old clothes presided at the Lord's table and baptized thirty-one of the Kopu tribe. This joy robbers cannot take away!

The "Chinese Home Mission" at Work in Yunnan

THE Chinese Home Missionary Society, Yunnan Mission, has for its aim the evangelization of unreached parts of the country. Its headquarters are in Shanghai, and it has the support of the Chinese Christians of all denominations. A few months ago it sent a commission to the province of Yunnan to study the field, to preach the Gospel, and to help the existing churches as opportunity afforded. The members of the Mission were all Chinese leaders of some standing. Amongst them was Pastor Ting Li-mei, who in the past has been greatly used of God in special meetings at our Mission stations in several of the provinces. Pastor Ting visited Talifu with resultant revival and blessing to the church and the city. Rev. W. J. Hanna reports as follows:

"Each afternoon a meeting was held, especially for the deepening of the spiritual life of the Christians, and the messages from the Word given by Mr. Ting and Mr. Fraser went home to the hearts of all who were present. They were indeed times of heart-searching and confession of sin and shortcomings.

"Two mass meetings for women only were held on the two Wednesdays, when Mr. Ting enabled the women to catch a glimpse of a brighter life and a wider sphere for them through Christ than they had even dreamed of in heathenism.

"The evening meetings taxed the capacity of our Huston Memorial Chapel. During the first week many were turned away unable to get inside of the doors. All the gentry and literati of the city came out night after night to hear Mr. Ting hold forth Christ as the only hope of China. He proved the decadence of the Government, of society, and of the individual without Christ. By his fearless exposure of their faults, and the exaltation of Christ, he won the respect of his audiences, so that during the second week, when acceptance of Christ was pressed, over forty publicly stood up accepting Christ as their personal Savior, though warned that persecution, scoffing, and loss even, awaited them, if they were faithful.

"On the last Friday, an informal lawn party was held, to which all the gentry and literati were invited. These proud men, who had hitherto scorned the Christian religion, all came, and not only spoke favorably of Christianity, but wanted to form a Christian Investigation Society as a first step to entering the church. This new society will meet every second Sunday afternoon in the schoolhouse, and under strong leadership will, we believe, be instrumental in convincing many of the truths of the Gospel, and in winning them to a definite acceptance of Christ.

"While the special meetings are over, the work of grace goes on. Apart from those who have openly confessed Christ, we are hearing daily of others whose hearts have been touched, and who are turning from idols to serve the living and true God.

The answer to our united prayers has been exceeding abundantly above all that we have asked or thought, and while we praise Him, will you please continue to join with us in prayer for these new converts, that they may go on to know the Lord and prove steadfast in the faith.

At the West of the East

By Rev. H. W. FLAGG, Tengyueh, Yunnan

THERE is a rebellion on, west of us here at Tengyueh. Two Burman princes, some Buddhist priests and some rascally Chinese are involved. The old Boxer lie was revived; the priests could make the recruits invulnerable, so that British bullets aimed at them would turn to water. Forty of these "invulnerables" started out to reduce Burma, urged on by a yellow-robed priest leading (!) from a safe place in the rear. They attacked an outpost seventeen miles inside of the border. The British were compelled in self-defence to fire and they killed six and wounded eleven. The rest of the *vulnerables* without any delay started a Marathon race for China. They were real "Mercuries," for fear added wings to their feet. It is said that several records were broken, but unfortunately there was no one present with a stop-watch.

Mr. Fraser tells that while "China's Moody" (Mr. Ting Li-mei) in his visit to Yunnan province was at Shuen-Ning, on his way to Tali, a Tengyueh man was in their room at the inn. The Tengyueh man, seeing Mr. Ting using a fountain pen, asked how long it was since he came to China. Mr. Ting looked up with a half-grieved expression and in a semi-grieved tone said, "I am a Chinaman!" Afterwards he told Mr. Fraser that it was forty-eight years since he "came to China!"

The Robber Attack at Taku

By Mr. JAMES STARK

ON March 19th, a telegram was received from Yunnanfu to the effect that a band of robbers had visited the Mission station at Taku, and besides plundering the place, had taken Mr. Metcalf and Mr. Gowman away as captives. It is with deep thankfulness to God that we are able to add that this news was followed a few days later by a telegram, announcing that these friends, and also Dr. Shelton of the Foreign Christian Mission who was taken prisoner on the 3rd of January, had been rescued. Writing on March 4th, Mrs. Gowman says that at 6.30 that morning they were told by their cook that a gang of men were entering the village. By the time Mr. and Mrs. Gowman were dressed, these men were in the yard and had entered the house. Every room was visited and not a box or cupboard was left untouched, and everything of any value at all, including knives, forks, spoons, teacups, bowls, etc., was taken. Mr. Metcalf and Mr. Gowman were permitted to ride their horses, but the three Chinese taken with them were bound. The gang consisted of forty-two men, other parties

having visited neighboring villages simultaneously. Mrs. Gowman adds, "As for myself, I am well cared for here. I tried to get them to take me along, too, but they would not listen to it. They took my horse, but would not let me ride it." Mr. and Mrs. Gowman and their little daughter, and Mr. Metcalf have now safely reached Yunnanfu; also Mr. Nicholls, whom the robbers sought to capture as well.

By Mr. G. E. METCALF

Thursday morning, March 4th, soon after daybreak, between thirty and fifty robbers came to Taku, looted our house of all they fancied, taking off Mr. Gowman, three Chinese teachers and myself. Mr. Gowman managed to effect an escape the first night.

On Friday night we joined a larger band of robbers, with their chief, Yang Tien-fuh. That night two of the Chinese teachers were released and allowed to take back two of our horses, three having been seized by the robbers at Taku. They also took a letter written by the robber chief (in Chinese) which they wished to have go to the Governor, explaining their object in thus seizing us.

Reaching Mateoti on Saturday night and hearing that there was a large band of soldiers half a day's journey away at Longkai, the robbers traveled during the night. Passing through Yuanmowhsien (the old city) they set fire to several big houses and

took off two young men—these two I saw bound though there may have been others, too. About midnight (Saturday) they stopped at a Lisu village about a mile west of Yuanmowhsien.

At daybreak on Sunday morning I ran away with a Chinese teacher, but being caught outside the village we were taken back. During Sunday we traveled west to Tali, before reaching which place the robbers had a fight with thirty-odd local soldiers. During this fighting, the remaining Chinese teacher of our party managed (as I suppose) to escape, for I have not seen him since.

On Monday we traveled southwest, arriving in the afternoon at Machang. From this place I managed to escape from the robbers just at dark.

So praise God for answering prayer! I am free again, the last of our party of five. Hiding amongst trees for several hours I watched the robbers searching for me with torches. About midnight the moon rose, and an hour later I saw and heard the robbers leave the village. By this time their number had increased to over four hundred.

I spent Monday night on the hills, making my way east. About noon on Tuesday I reached Hehyenching, and the magistrate there had me escorted to Houching the same day. I was carried in a mountain chair and arrived at Houching about nine o'clock Tuesday night. I am now staying in the garrison, as the authorities here insist on escorting me up to Yunnanfu.

Our Shanghai Letter

By the Secretary of the China Council, Mr. JAMES STARK, writing on February 24th and March 27th, 1920

Fighting in Kansu and Shensi. I regret to have to report fighting between Tsinchow and Longchow in Kansu and Shensi, respectively. The southern troops have been engaged by the Tsinchow local soldiers. No details have reached us, and we hope all our workers in the affected region are being kept in safety.

Trouble in Szechwan. At Ying-shan, in Szechwan, Miss E. Culverwell informs us, the political conditions are appalling. She writes: "We are under a military official, who treats citizens as though they were an unruly set of soldiers. Creditors and debtors having a rather noisy settlement of accounts are hauled up by his underlings. Debtor is given 500 blows and creditor 1,000, and both are imprisoned, one for debt, the other for daring to ask payment. A wrong arrest was made, and though the man's innocence was proved beyond dispute, Hwang Tsan-meng said, 'Oh! you live where brigands abound and doubtless are in touch with them.' He was given 500 strokes and imprisoned. This kind of thing goes on daily, and why do the people bear it? Because the unprincipled tyrants are underlings of Yen Shih-ling, who is in Suiting, and who beheads people by the score, without trial, as he did here last summer. The people are in a pitiful condition."

Dr. and Mrs. Howard Taylor's Visits to the stations in Honan, Hunan, Kiangsi and Chekiang were

greatly appreciated, and they themselves were encouraged by what they saw of the progress of the work. They proceed to Kai-feng, en route to Yuncheng and other stations in Shansi, hoping to return here toward the end of May.

General News is Encouraging. From most, if not all, the provinces into which the work of the Mission extends, we are receiving cheering news. The opportunities are great, and the faithful labor of our fellow-workers throughout the provinces are bearing fruit. A few gleanings from correspondence will, I think, be of interest.

Kansu. Mr. E. J. Mann, writing from Lanchow, the provincial capital, says: "I want to tell you of a very interesting preaching tour. The church took up the idea enthusiastically, and contributed over 30,000 cash towards expenses. Several country Christians beside hospital students and helpers, joined the band, and all told we were a dozen strong the whole time. The road chosen was to the east, going by the direct way to the town of Chihhsien, and returning down the Chihhsien valley and then the Sian to Lanchow main road. The distance is about thirty miles, and as the going and returning roads are only about seven miles apart, we were able to work the whole strip of country between. The party divided into three bands every day, one party taking the villages along the main road, while the others

branched out on either side. In this way nearly twenty villages were reached daily. It was arduous work for those who took the side paths, as often deep ravines had to be crossed. One day we climbed eight times to get to seven villages, and a few barley sugar drops were all we had to eat. We visited and preached in 127 villages, sold nearly 400 gospels and gave away several thousand tracts."

Shansi. Mr. K. Ekblad recently conducted a series of evangelistic meetings at Kwei-hwating in Shansi. These were well attended, some days the chapel being filled to its utmost capacity. A number of the leading men of the city were present, and some of them seemed in earnest in seeking to learn what the Bible teaches. Mr. Ekblad says: "I have been invited to meet with those interested and their friends once a week to read the Scriptures to them, while the evangelist has a similar invitation from a branch of the Merchants' Association."

Miss Olive Trench, writing from Hotsin, in the same province, says: "There are many opportunities to be had now through the phonetic script. In all the villages of this district, the Governor has opened night schools for teaching the script and the Governor's book, 'What the Public Ought to Know.' As the 'teachers' for the most part cannot teach the script, and do not know how to lecture on

Continued on page 79

Editorial Notes

THE China Inland Mission Conference at Niagara-on-the-Lake, Ontario, is appointed to open this year, on Tuesday, June 29th—a little later than in previous years—and to close on the evening of Sunday, July 4th. Many circumstances lead us to ask for prayer on behalf of this gathering, especially that its plan and program may be altogether guided by the Lord and that its realization may convey His blessing to many people.

Again we have to record the loss to our North American Council of another member, through the home-call of Mr. Elias Rogers, who in his seventieth year passed away at his home in Toronto, after a very brief illness, April 11th. Mr. Rogers' connection with the Council began as early as 1890 in association with a group of Christian stalwarts, such as Mr. William Gooderham, Mr. Alfred Sandham, Dr. H. M. Parsons, Rev. T. C. Des Barres, Mr. Alex. Sampson, and Mr. John D. Nasmith, of Toronto, with Mr. Edmund Savage of Hamilton, Mr. Cavers of Galt, and Dr. Wardrope of Guelph, all of whom seem to us now to have long ago passed over from active service here to their heavenly reward. We are grateful to God for giving to the Mission Council these and other men of spiritual strength and standing, men of different walks in life and different religious associations, but one in their adherence to Christ and the desire to give the Gospel to benighted peoples. Mr. Rogers worshiped among the Friends and was ever a loyal Quaker. We would express our sympathy to his bereaved wife and family and ask prayer for them and for God's guidance in filling the vacant places in our Council.

Disturbances in China have touched our own workers, as will be seen from foregoing pages of this issue, but we thank God there have been no fatalities reported. We sorrow with our friends of the Canadian Presbyterian Mission, over the death of Dr. J. R. Menzies at the hands of robbers in Honan, and we trust there will be no repetition of such a tragedy. While the attacking of foreigners is still unusual, the increased boldness of robbers in entering and looting missionary premises and endeavoring to carry men away for ransom or other ends, calls for prayer that God will defend His servants in places where regard for them is breaking down in face of the realization that brigandage can gain its prizes and to a large extent go unpunished. Reporting a "hold-up" between stations in Kweichow province, a member of our Mission says it is the first time that missionaries have been robbed or molested since he entered the province some fifteen years ago, adding that until now they have been able to travel anywhere without an escort. To-day, however, the very officials seem bent on making money out of opium, the growth of which has been widely revived, and so many soldiers are being used for the transportation of the drug that few are left to safeguard the people.

China's ebullition of lawlessness at the present time has perhaps many contributing causes. That opium may again be handled appeals to the avaricious. That armed bands can raid cities and take what they please from defenceless people lures the lawless. Such a band may be simply a gang of robbers; or it may be a group of soldiers who, having been insufficiently paid, or being graduates of "White Wolf's" or some other robber's band, levy their wages (and a good deal more) from the hard-working people. That soldiers are not paid and kept in hand shows a laxity on the part of the military authorities who either are not supplied with funds for the maintenance of their "troops" or apply the funds to other uses and let their "flocks" graze on the land. That the provincial governments tolerate these abuses leads us to wonder at ways Chinese and the long-suffering of the people. If, again, we ask why the central government permits such irregularities, we are confronted with ———? It is a land torn with faction, as full of grafters and profiteers as any more newly civilized country, backward in position but striving to "save its face," its people apprehensive of foreign aggression yet peace-loving to the point of compromise—how can its newly-appointed Republican head at once make for it a reformed and democratic body? "For all that are in authority," let us sincerely pray.

"Then they willingly received Him into the ship; and immediately the ship was at the land whither they went" (John 6:21). These words occur in the account of the disciples' crossing of the lake after the wonderful day of the miraculous feeding of five thousand. The Lord had sent His disciples into a storm, and they were "toiling in rowing" when He came to them. Dr. Northcote Deck, in a study of this familiar experience, writes: "We find to our astonishment that there were *two ways of crossing the lake*. There was the way the fishermen knew so well, the way of the boisterous wind and contrary sea. . . . Yet, here, following the feeding of the multitude, the spectacle of Peter's testing, and the reception of the Lord Himself into the boat, we meet one more miracle, often unrecognized, unrealized. . . . *'Immediately the ship was at the land whither they went.'* Here was a new method of travel! A new way of triumph over difficulties. And, oh, it is true! This life of service here, beset though it often is with countless difficulties, through the filling, the power, the operation of the Spirit, may be changed from a pilgrimage into a royal progress. There are, then, two ways of life, of service, for each pilgrim who would be a stranger in the world. There is the toilsome way of fleshly effort which misguidedly attempts often so much, expects but little, and accomplishes still less. It is the way of many, too many, true believers. Yet for each of His own, there is God's way of simple victorious faith in the name and blessed company of Christ, through the power of the indwelling Spirit."

CHINA INLAND MISSION: SUMMARY OF NORTH AMERICAN ACCOUNTS, 1910

CONSOLIDATED SUMMARY OF PHILADELPHIA AND TORONTO CASH ACCOUNTS

Receipts:		Disbursements:	
Balance from 1918:		Paid out in 1919:	
Annuity Account.....	\$ 13.37	Missionary Account; remitted to China and paid out at home for support of missionaries.....	\$81,258.17
General Fund Account.....	694.24	Native Helper Account; remitted to China for support of pastors, evangelists and bible-women.....	10,639.92
Mission Home Account.....	122.42	Native School Account; remitted to China for support of native children in schools in China.....	1,790.88
Received in 1919:		Foreign Special Account; remitted to China for bible-schools, hospitals, orphanages, famine relief, purchase of gospels, tracts, etc.....	25,075.77
Missionary Account; for support of missionaries in China and at home.....	\$35,633.33	Outfit and Passage Account; for outfits and traveling expenses of missionaries to China.....	1,643.91
Native Helper Account; for support of pastors, evangelists and bible-women.....	10,639.92	Annuity Account; for support of missionaries permanently detained at home.....	7,145.27
Native School Account; for support of native children in schools in China.....	1,790.88	Candidate Account; for candidates' traveling expenses and for their testing and training.....	320.21
Foreign Special Account; for bible-schools, hospitals, orphanages, famine relief, purchase of gospels, tracts, etc.....	25,075.77	Traveling Account; for traveling expenses of returned missionaries, officers, deputation workers and office helpers.....	819.32
Outfit and Passage Account; for outfits and traveling expenses of missionaries to China.....	2,440.87	Mission Home Account; for furnishing and repairs of Mission Homes and trustees' fees.....	2,337.46
Home Special Account; for use of Philadelphia office.....	67.80	Office Account; for office fixtures, printing, stationery, postage, telegrams, bank charges, lawyer's fees, etc.....	1,264.57
Annuity Account; for support of missionaries permanently detained at home.....	7,147.43	House Rental and Fuel Account; for house rental, fuel, gas, water and taxes.....	3,630.75
"China's Millions" and Prayer Union Account; for printing and circulating of "China's Millions" and Prayer Union cards and letters.....	20.00	Office and Board Account; for support of officers and families and for entertainment of visitors in Mission Homes.....	2,673.49
Mission Home Account; for furnishing and repairs of Mission Homes.....	244.04	Office and Home Helper Account; for support of office and home helpers.....	8,181.30
General Fund Account; for general Mission use (including interest on investments).....	98,788.07	"China's Millions" and Prayer Union Account; for printing and circulating of "China's Millions" and Prayer Union cards and letters.....	1,867.10
	\$131,878.14	Meeting Account; for advertising, etc.....	118.30
		Balance.....	— \$131,766.72
		General Fund Account.....	\$ 828.09
		Home Special Account.....	67.80
		Annuity Account.....	45.53
			941.42
			\$132,708.14

We have audited the Philadelphia accounts of the CHINA INLAND MISSION for the year 1919, and found them to be correct, and do hereby certify that the foregoing summary correctly combines the Toronto cash account as certified to by Mr. Walter Gillespie, Auditor, and the Philadelphia cash account.

(Signed) LYBRAND, ROSS BROS. & MONTGOMERY,
Accountants and Auditors.

Philadelphia, 29th March, 1920.

Continued from page 77

the book, they are glad sometimes to avail themselves of the help of church people, who can get good themes for Gospel talks out of the Governor's book."

Honan. The following is from a letter received from Mrs. Guinness, of Kai-feng: "We had one baptism here yesterday, January 26th, a dear lady who was converted in the hospital and has been an earnest inquirer and kind friend for more than a year. She has suddenly heard that her son-in-law has got some office in Chowkiakow, and is leaving for that place to-morrow to go on to Peking in a short time. She was most anxious to confess the Lord and enter the church and the church gladly received her. We had a beautiful day yesterday, meeting out in the sunny courtyard as we commended her to God. She is of a good family, her father and husband having held high offices, mostly in Yunnan. She and her daughter both came here to break off opium. We should be glad of prayer for them as they go forth again among the temptations of official life in China. The Governor's wife called again on Miss Soltan and Dr. McDonald, giving a second donation of \$200, which makes \$400 altogether. This is very encouraging. We are conscious of blessing among the Christians. Mercy drops are falling, as one and another take a step forward in the service of God. How we long for the showers!"

Kweichow. Mr. Morris Slichter writes from Anshun as follows: "We praise God for those who willingly confessed the Lord in baptism during the year. All were tribespeople, among them the first fruits of the tribe called Chong Chia, of whom we have numbers in the district. We had anticipated opposition from the 'head man' in the district where these few Chong Chia believers live, but the Lord has restrained him and now he seems quite sympathetic and attends the meetings held there."

Yunnan. Mr. Gladstone Porteous sends an interesting account of the harvest festival gathering at Salowo. "Between 500 and 600 adults gathered for the Sunday meetings, which were a time of blessing. We had the joy of baptizing 108 men and women, young and old. This makes the Nosu church membership to date, 425, exclusive of those who have been called home during the last two years. This year the harvest festival offerings for evangelistic work amounted to about \$60.00. Briefly to describe the present state of Nosu work, I might say that at Salowo we have a small Mission house, school, Bible school and large chapel, beside dormitories for scholars and accommodation for teachers and evangelist. There are in the outstations about fifteen chapels, built by the people, where worship is regularly held. There is also a school of about twenty at one of the outstations. To assist us in the work, we have two evangelists, two Scripture readers,

supported by the B. & F. Bible Society, and two school teachers. We have Christians in fifty villages, large and small, and there is a great unevangelized area to the northwest besides many tens of villages on this side. And there must be several thousands of families within a sixteen or seventeen mile radius of Salowo, to whom we should like to preach the Gospel while there is time and opportunity. We shall be grateful if you will remember us in prayer, that the coming year, God willing, may be fruitful in ingathered souls."

Writing from Taku, also in the Wutingchow district, Mr. C. G. Gowman says: "One of our men is now giving all his time to the Laka, while three more have been engaged in evangelistic work among the Nisu tribe, a month's journey away in the Szemas and Menglieh districts, where over 1,200 families, representing eight or nine tribes, have destroyed their idols and begun the study of Christianity. Thus we are keeping the missionary fires burning. But not all is bright and plain sailing, for there is much lukewarmness and lack of zeal in some formerly zealous villages. We need another Spirit-given revival such as the Lord gave us two or three years ago. Two baptisms among the Red E tribe are, we hope, the beginning of a work among these people."

Kiangsi. Miss Lindstrom reports increased liberality on the part of the converts at Yangkow. Last year's collections were the best during the last nine years.

COME TO THE SIXTH ANNUAL CONFERENCE AT NIAGARA-ON-THE-LAKE, ONT. UNDER THE AUSPICES OF THE CHINA INLAND MISSION, TO BE HELD, D.V.

from Tuesday, June 29th, through Sunday, July 4th, 1920

for further information write to the

China Inland Mission

237 SCHOOL LANE, PHILADELPHIA, PA., or 507 CHURCH STREET, TORONTO, ONT.

PRAYER CALLS—PRAISE ECHOES

An Index for Prayer Union Members

Praise for the growth of work among the tribespeople in China (pages 68-72).

Pray for disturbed Shensi (and other distressed parts of China) and for our workers, asking God to protect them and bless His work (p. 75).

Thank God for deliverance from brigands (pp. 75-76).

Thank God for the work of Yunnan Mission conducted by Chinese, and for the results of special meetings led by Pastor Ting at Tali (p. 76).

Pray for the new converts at Tali (p. 76).

Praise God for generally encouraging news of the work in China (p. 77).

Ask God's blessing on the Mission's Conference, June 29-July 4 (p. 78).

Pray for our Council and those who have been bereaved (p. 76).

Pray for those in authority in China (p. 78).

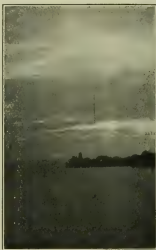
HERE AND THERE

Late reports give a total of 6,457 baptisms in the Mission during 1919.

Rev. H. W. Frost, Home Director of the Mission, for North America, has returned from Summit, N.J., to Lime Rock, Conn.

Mr. D. E. Hoste, General Director of the China Inland Mission, who since his arrival from England has been at our Philadelphia centre and with Mr. Frost at Lime Rock, Conn., visited Toronto early in the month (May) intending to go to Chicago, Los Angeles and Seattle before sailing from Vancouver for China on June 3rd.

Rev. and Mrs. Thomas Cook and child left on March 26th for China, going via Suez, from England. By the same route, Mr. and Mrs. Arthur Moore and child returned to China, leaving England April 4th.



VIEW FROM NIAGARA-ON-THE-LAKE

MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, APRIL, 1920

PHILADELPHIA

MISSIONARY AND GENERAL PURPOSES

Date No.	Amount	Date No.	Amount
1-454	\$20.00	6-475	\$10.00
2-456	5.00	7-481	25.00
457	10.00	8-485	15.00
458	25.00	9-490	30.00
460	350.00	10-491	35.00
461	43.55	12-495	2.00
462	60.00	13-496	1.00
463	100.00	20-498	49.00
464	25.00	21-501	5.00
465	25.00	22-503	5.00
466	25.00	23-505	5.00
5-469	25.00	24-506	5.00
470	20.00	25-507	5.00
472	14.45	26-508	5.00
6-473	2.50	27-509	5.00
474	4.00	28-510	5.00
475	10.00	29-511	5.00
476	5.00	30-512	5.00
477	5.00	31-513	5.00
478	5.00	32-514	5.00
479	5.00	33-515	5.00
480	3.00	34-516	5.00
481	5.00	35-517	5.00
482	10.00	36-518	5.00
483	25.00	37-519	5.00
484	25.00	38-520	5.00
485	25.00	39-521	5.00
486	25.00	40-522	5.00
487	25.00	41-523	5.00
488	25.00	42-524	5.00
489	25.00	43-525	5.00
490	25.00	44-526	5.00
491	25.00	45-527	5.00
492	25.00	46-528	5.00
493	25.00	47-529	5.00
494	25.00	48-530	5.00
495	25.00	49-531	5.00
496	25.00	50-532	5.00
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530	25.00	84-566	5.00
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536	25.00	90-572	5.00
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619	25.00	173-655	5.00
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621	25.00	175-657	5.00
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628	25.00	182-664	5.00
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630	25.00	184-666	5.00
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665	25.00	219-701	5.00
666	25.00	220-702	5.00
667	25.00	221-703	5.00
668	25.00	222-704	5.00
669	25.00	223-705	5.00
670	25.00	224-706	5.00
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681	25.00	235-717	5.00
682	25.00	236-718	5.00
683	25.00	237-719	5.00
684	25.00	238-720	5.00
685	25.00	239-721	5.00
686	25.00	240-722	5.00
687	25.00	241-723	5.00
688	25.00	242-724	5.00
689	25.00	243-725	5.00
690	25.00	244-726	5.00
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CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 16, 1918

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
JUNE, 1920

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

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JEHOVAH-JIREH



THE FLORAL "GATE OF WELCOME" ERECTED BY STUDENTS IN CONNECTION WITH DR. KELLER'S BIBLE SCHOOL AT NAN YOH, HUNAN, ON THE OCCASION OF THE VISIT OF DR. R. A. TORREY AND DR. AND MRS. HOWARD TAYLOR IN THE AUTUMN OF 1919. #IN THE GATEWAY ARE (RIGHT TO LEFT) DR. HOWARD TAYLOR, MRS. TAYLOR, REV. REUBEN A. TORREY JR., DR. R. A. TORREY AND REV. G. WARREN

Photograph by Dr. F. A. Keller

CHINA INLAND MISSION

MISSION FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

General Director

D. E. HOSTE, SHANGHAI, CHINA

Director for North America

HENRY W. FROST, PHILADELPHIA, PA.

MISSION OFFICES

237 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

MISSION HOMES

235 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

INFORMATION FOR CORRESPONDENTS AND DONORS

Correspondence should be addressed, donations be remitted, and applications for service in China should be made to "The Secretary of the China Inland Mission," at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

NOTE.—Postage to all C.I.M. stations in China (including Shanghai, Chefoo, etc.) is now five cents per ounce from Canada. The rates from the United States remain as they were.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated very clearly. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sum of money sent for the private use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission" and for the private use of that individual.

FORM OF BEQUEST—I give and bequeath, unto the China Inland Mission (see note) the sum ofdollars.

to be expended for the appropriate objects of said Mission, and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

FORM OF DEVISE—I give and devise unto the China Inland Mission (see note), all that certain (have insert description of property) with the appurtenances in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

NOTE.—In case the will is made out in the United States, the following words need to be inserted: "having office at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having office at Toronto, Ontario."

J. O. Anderson, Toronto, Ont.
Herace C. Coleman, Norristown, Pa.
Rev. W. J. Erdman, D.D., Germantown, Pa.
Prof. Chas. R. Erdman, D.D., Princeton, N.J.
Rev. Fred. W. Farr, D.D., Los Angeles, Cal.
J. J. Gartsshore, Toronto, Ont.
George W. Grier, Montreal, Que.
Rev. Andrew S. Imrie, Toronto, Ont.
Howard A. Kelly, M.D., Baltimore, Md.
Wm. F. McCorkle, Detroit, Mich.
Rev. John McNicol, B.D., Toronto, Ont.
Rev. D. McTavish, D.Sc., Toronto, Ont.
Henry O'Brien, K.C., Toronto, Ont.
Principal T. R. O'Meara, D.D., Toronto, Ont.
T. Edward Ross, Ardmore, Pa.
Rev. W. J. Southern, B.D., Winnipeg, Man.
Rev. D. M. Stearns, Germantown, Pa.
Rev. F. A. Steven, London, Ont.
Rev. R. A. Torrey, D.D., Los Angeles, Cal.

ORIGIN. The Mission was formed with the object of carrying the Gospel to the millions of souls in the inland provinces of China.

METHODS. (1) Candidates, if duly qualified, are accepted irrespective of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (3) No collections or personal solicitations of money are authorized.

AGENCY. The staff of the Mission in January, 1920, consisted of 1,081 missionaries (including wives and Associate members). There are also over 3,500 native helpers, some of whom are supported from the Mission funds, and others provided for by themselves or by native contributions.

PROGRESS. Upwards of 1,000 stations and outstations have been opened and are now occupied either by missionaries or native laborers. There were 6,443 baptized in 1919. There are now about 45,000 communicants. Since 1865, over 70,000 converts have been baptized.

PRAYER MEETINGS on behalf of the WORK IN CHINA connected with the CHINA INLAND MISSION are held as follows:

Germantown, Philadelphia, Pa.	WEEKLY
China Inland Mission Home, 235 School Lane	Friday 8.00 p.m.
Church of the Atonement, Chelton Ave.	Wednesday 8.00 p.m.
Ventnor, N.J. (Atlantic City).	
Res. Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave.	Friday 3.30 p.m.
Superior, Wis.	
Res. Mrs. Geo. Hanson, 1206 Harrison St.	Tuesday 8.00 p.m.
Tacoma, Wash.	
Res. Mrs. Billington, 811 So. Junett St.	Mon. Afternoon
Toronto, Ont.	
China Inland Mission Home, 507 Church St.	Friday 8.00 p.m.
Vancouver, B.C.	
Res. Rev. Chas. Thomson, C.I.M. Representative, 1017 Tenth Ave. E., specially arranged meetings.	
Bible Training School, 356 Broadway W	2nd & 4th Friday 8.00 p.m.
West Vancouver	last Tuesday 8.00 p.m.
Y.W.C.A., Dunsmuir St.	last Wednesday 3.00 p.m.
St. Louis, Mo.	SEMI-MONTHLY
Res. Dr. Mary H. McLean, 4339 Delmar Blvd.	2nd & 4th Mon 8.00 p.m.

MONTHLY

Albany, N.Y., Bible School, 107 Columbia St.	1st Thurs. (morn.) 8.30 a.m.
Buffalo, N.Y., Res. Miss Quadlander, 662 East Utica St.	3rd Tuesday 8.00 p.m.
Lockport, N.Y., Res. Mrs. W. B. Singleton, 189 East Ave.	2nd Monday 8.00 p.m.
Cleveland, Ohio, Res. Miss Z. A. Broughton, 4223 Cedar Ave.	1st Monday 7.30 p.m.
Detroit, Mich., Res. Mr. James Bain, 114 Stanford Ave.	3rd Friday 8.00 p.m.
Grand Rapids, Mich., Wealthy St. Bap. Church, Thurs. preceding 1st Sunday.	8.00 p.m.
Pontiac, Mich., Res. Mrs. Robt. Garner, 90 Oakland Ave.	1st Friday 7.30 p.m.
Laurium, Mich., 1st Bap. Church, Sec. Mrs. Ed. J. Lee	2nd Thursday 7.30 p.m.
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St.	Thurs. after 1st Sunday.
Bethel, Minn., The Baptist Church	Wed. after 1st Sunday.
Los Angeles, Cal., Res. Mrs. O. A. Allen, 949 No. Normandie Ave.	2nd Monday 7.45 p.m.
Berkeley, Cal., Res. Mrs. Rakestraw, 2518 Dana St.	1st Thursday 8.00 p.m.
Sherwood, Ore., Res. Dr. Foster	1st Tuesday 2.30 p.m.
Seattle, Wash., Res. Mr. O. C. Whipple, 1816 38th Ave.	2nd Tuesday 8.00 p.m.
Bellingham, Wash., Alternately at Y.W.C.A. and Res. Mr. F. M. Mercer, 2132 Walnut St.	2nd Monday 8.00 p.m.
Hallifax, N.S., At various homes. Sec. Mrs. E. L. Fenerty, Armdale	2nd Monday 4.15 p.m.
Montreal, Que., Res. Mr. J. David Fraser, 350 MacKay St.	1st Sunday 8.00 p.m.
Ottawa, Ont., At Y.W.C.A. Chairman, Com'd'r. Stephens	1st Tuesday 2.30 p.m.
99 Acadia Ave.	2nd Friday 8.00 p.m.
Niagara Falls, Ont., Res. Mr. D. McLean, 3 West Ave.	3rd Friday 8.00 p.m.
Hamilton, Ont., Caroline St. Mission (Rev. I. S. Pritchard, Supt.)	1st Wednesday
London, Ont., Res. Rev. F. A. Steven, C.I.M. Representative	4th Friday 3.30 p.m.
598 Princess Ave.	1st Tuesday
Scudder, Ont., Sec. Mr. George E. Pegs	1st Tuesday
Balscver, Ont., At various homes. Sec. Miss A. M. McCrae, R.R.1, Brechin, Ont.	2nd Wednesday 3.30 p.m.
Winnipeg, Man., Res. Mrs. W. R. Mulock, 557 Wellington Cres.	1st Friday 3.00 p.m.
Calgary, Alberta, Res. Mr. A. L. Forde, 1329 11th Ave. W.	1st Monday 8.00 p.m.
Victoria, B.C., Book and Bible Room, Fairfield Bldg., Corn	1st Monday 8.00 p.m.
Mont St.	1st Monday, 3.00 p.m. Also occasional meetings.

CHINA'S MILLIONS

TORONTO JUNE, 1920

Trusting and Following*

By Dr. and Mrs. HOWARD TAYLOR

THE above words express better perhaps than any others the message of Mr. Taylor's life and the utter reasonableness of just that consecration of one's whole being to "trust HIM fully and follow HIM closely." This was the main issue with Hudson Taylor, the beginning, the middle and end of the life in which there was so little of self, so much of God. To trust Him fully was its guiding principle, to follow Him closely its daily practice; and all else developed as the natural, inevitable outcome.

Speaking of the movements of the spheres, a Christian astronomer said: "There are no closed circles in nature. The planetary orbits, that may seem so, are really open spirals ever advancing with the onward sweep of the great star-systems round their remote and unknown sun."

"Following hard after God," without reserve or calculation, seeking only to "know Him" and accomplish His will, Hudson Taylor carried forward through fifty years of constant activity and varied service to stage after stage of attainment and advance, until life lay behind him a finished story, as perfect and complete as the harvest of the year.

Mr. Hudson Taylor's life had its Jubilee, its fifty years of completed service; and that, moreover, falling very naturally into the seven-fold divisions, the seven-times seven-years that constituted the period according to its divine institution. For the Year of Jubilee did not stand alone. It was the fiftieth year, following seven groups of seven years (weeks of years) each of which was complete in itself. And in the same way Mr. Taylor's lifework, up to the appointment of his successor in 1900, falls into seven such periods, recalling in their entirety no closed circle of human achievement but the glorious open spiral of the works of God.

At nineteen years of age his association with the Chinese Evangelization Society may be said to have begun; from which we may properly date the commencement of his life work. Including his medical studies in Hull and London, the long journey to China and first three years of missionary service, a period of seven full and important years led to the crisis when he had to cease his connection (financially) with the Society which had sent him out, and face a life of complete dependence upon God, and God alone, for the supply of temporal needs. It was

the period of the Chinese Evangelization Society, and his spiritual and missionary apprenticeship (1851-1857).

The "week" that followed, begun in China and ended at home, was that of the little independent effort in which he and his colleagues, Mr. and Mrs. Jones and Mr. Meadows, were so much used of God. Commencing with his own most happy marriage, it witnessed the culmination of his personal, soul-saving work in China; the failure of his health; his return home, and those long, hidden years in East London. In poverty and obscurity, the corn of wheat fell into the ground and died; but on those buried years depended in a very special sense the harvest of to-day. It was, as regards outward developments, the period of the Ningpo Mission (1858-1864).

Then came God's "afterwards," beginning with the event we celebrated in our Jubilee (1915); the inception in his own soul, which had grown very still before God, of the Mission that was to accomplish so much more than he could "ask or think." With this step began a new and fuller life for Mr. Taylor. But the period was one of inward learning, deepening, growing, even more than of outward activity. Though the Mission, occupying but one station at its beginning, had spread to thirteen centres in four provinces before its close, in his soul an even more important advance had been made. And it was made in darkness of difficulty and sorrow such as he had never known before. By the open grave in which he had laid not only three precious children, but the young wife whom he loved with such devotion, he entered into the fuller trust, the closer following that flooded his empty, desolate heart with "joy unspeakable and full of glory." This was the period of taking root, both for the Mission and in his own experience (1865-1871).

The next seven years brought a wholly new set of challenges to faith, of launchings-out upon the promises of God. It witnessed nothing less than the opening up of inland China to the Gospel—that magnificently bold yet trembling advance before which the gates of brass were thrown open by the divine hand, the bars of iron cut in sunder. It was the period of attempting and achieving the impossible (1872-1878).

Then came the period of success, not without profound depths of soul-exercise under stress of difficulty; the period of following up the work of

*Condensed selections from a paper prepared during the work on the second volume of Hudson Taylor's biography.

heroic pioneers by sending women-missionaries inland, even unmarried ladies, and so beginning in earnest the more settled evangelization of the vast interior; the period also of gathering in the first converts in all but one of the hitherto unreached provinces; and of the first large growth of the Mission itself, in numbers and influence at home—including the outgoing of "The Seventy" and of "The Cambridge Band" (1879-1885).

How the circles widen as God unfolds His perfect plan! With the year before "The Hundred" we enter upon the sixth and best-known period of Mr. Taylor's life, the time of his widest usefulness as regards the actual reach of his activities, which extended during these seven years (1886-1892) to America, Scandinavia, Germany and Australasia, in all of which new branches of the Mission were then formed. It is the period of overflow, marked also by the perfecting of internal organization—the appointment of Mr. J. W. Stevenson as Deputy Director in China, and of a Council of senior missionaries to assist in carrying on the work.

A period of consolidation began (1893-1899); years in which the scaffolding was being taken down of Mr. Taylor's personal control in every part of the Mission. It was the period in which more and more he was working through others; through men and women blessed and inspired by the upward course of the leader they sought to follow, as he followed Christ.

Then came the fiftieth year with its crown of sorrows—1900, memorable forever as the period when the church of the living God in China went down into death with her Lord, to rise again with Him into "newness of life." In one sense it broke the great, tender heart that had borne already such a world of sorrows. But Elisha was there, in a never-failing providence, to receive the mantle of Elijah.* And before his departure, five years later, Mr. Taylor himself was privileged to see "the far-off interest of tears." The last of China's inland provinces, the longest to hold out against the invincible might of love and self-sacrifice, had flung wide its portals to messengers of Jesus—and there, from the heart of the first Christian church established in Hunan he was caught up as by a chariot of fire.

All this and much more we remember and faint would illustrate from Mr. Taylor's correspondence, for the quickening and comfort of our own souls. Brevity forbids, however, more than one or two quotations, chosen to bear upon the thought before us—that of the *fulness* of the trust and *closeness* of the following with which he sought "to apprehend" that for which also he was "apprehended of Christ."

"I have asked Mr. Pigott to hand you some silver he took back with him to Shansi," he wrote to Dr. Schofield in 1881. "I enclose receipts. It has come as the

*The appointment of Mr. D. E. Hoste as Acting General Director, made by Mr. Taylor in the latter half of 1900, and confirmed by the China Council early in the following year, led by God's blessing to his taking up the responsibilities of the General Directorate, which Mr. Taylor finally resigned at the close of 1902.

answer to more than usual prayer; may I not hope a more than usual blessing will rest upon it? It is not the much or the little that is all-important. The handful of meal in the widow's barrel might last longer than a store on which God's blessing did not rest. I do feel that our adorable Master has made us so rich in Himself, has given us such wealth in His heart's love and all that that includes and implies, that we can do with or without anyone or anything else, as He may see best. It is yet true that 'man doth not live by bread alone,' and equally true that yearning human hearts are not to be satisfied with earthly love alone. How many have to say, or perhaps rather to feel, 'Whoso drinketh of this water' thirsts again. But we can sing: 'Thy love so pure and changeless, satisfies my heart; Satisfies its deepest longings, meets, supplies its every need, Compasseth me round with blessing: Thine is love indeed.'

"The Lord Jesus, this year of very peculiar trial from almost every quarter, does make my heart well up and overflow with His love. He knows what our separations and other incidents of service mean, and He so wonderfully makes all loss gain—as many seem unable to understand. Excuse my running on in this way. My glad heart feels as if it must have vent, even among figures and remittances."

Of an earlier date is a letter that expresses the eager longing after God that runs like a thread of gold through his correspondence. It was penned on half a sheet of notepaper to a young missionary who had come out to China with Mr. and Mrs. Taylor only a few weeks previously:

"Jan. 2, 1873:.....One thing you need, dear Sister, is to know God better. Not in ourselves, not in our prospects, not in heaven itself are we to rejoice, but in the Lord. If we know Him, then we rejoice in what He gives—not because we like it, if pleasing; not because we think it will work good, if trying; but because it is His gift, His ordering. And the same in what He withholds, or takes away.

"Oh, to know Him! Well might Paul, who had caught a glimpse of His glory, count everything as dross and dung compared with this most precious knowledge. This makes the weak strong, the poor rich, the empty full; this makes suffering happiness, and turns tears into gems, as the sunshine turns dew into diamonds. This makes us fearless, invincible! If we know God—when full of joy we can thank our Father, the Giver of all; when without joy we can be glad of that, for it is our Father's ordering. When we have those we love we can thank Him; when we yearn for those we love, we can thank Him. For the hunger that makes us feed, the thirst that makes us drink, we can thank Him; for what is food or drink without appetite? And what is Christ to a self-satisfied, circumstance-contented soul?"

"Oh, to know Him! How good, how kind, how glorious; our God and Father, our God and Savior, our God and Sanctifier—to know Him!"

For ourselves and for the work we have received as a sacred trust, let us even in these difficult days seek the vision that never fails as long as we are following closely, trusting fully. "God always blesses us in the China Inland Mission," Mr. Taylor said from long experience, "when we undertake forward movements." But—and is it not the lesson of his life—such movements must grow from within. Planted by rivers of water, its roots going down deep and ever deeper, the tree whose leaf does not wither brings forth fruit in its season, regardless of threatened drought. And so, amid all that would depress and oppose, with the last great opportunities before us, and the triumphant assurance amid the gathering gloom, "Lo, I am with you always, even unto the end of the age"—the end that draws so near—"the people that do know their God shall be strong and do exploits."

Rousing the Church in China

By Mrs. J. GOFORTH*

SINCE we resigned our regular field in North Honan to enter the wider door of holding missions for the deepening of the spiritual life of the Christian church in China we feel deeply grateful to God for the abundant evidence that He has been leading, and for the definite signs of the Holy Spirit's working.

The outstanding fact that faces us as we go forward in this work is the tremendous need for revival in the Chinese church at this present juncture. Practically everywhere we find native evangelists and pastors planning to seek more lucrative employment in business, but who, on getting revived, are impelled to go on preaching. We find, too, from the confessions made, that every sin outside the church can be found inside the church.

Early in February, 1919, we found that revival had already begun through some twenty Chinese leaders who had attended revival meetings some weeks before. During fifteen days about four hundred heathen gave in their names as wishing to learn the Gospel, though the main meetings were for Christians. We have since heard of a most interesting and encouraging work going on among merchants.

Three other missions were held in Chihli Province. The most noteworthy incident of the Peking meetings occurred when eighty students of the Government Military Academy stood up and expressed their desire to study the Bible. This was after hearing the story of General Feng. Four missions were held in Honan Province. At one place two hundred gave in their names as learners, and a most blessed movement took place among the Christians. At Kaifeng fifty young men of the Baptist College professed conversion. But the crowning mission of the year was held among General Feng's troops. We have just heard that over a thousand more of these soldiers have been baptized since our visit among them.

For years the call to hold revival meetings in South China has, for several reasons, been set aside till "after the war." The call was renewed, and the way opened for us to come South in October. The most serious difficulty facing us was having to speak through an interpreter, for our Northern dialect was like another language. Then we were told South China had never seen anything approaching a revival movement. And some were quite sure the Southerners could not be moved as the Northerners.

I shall give one or two extracts from Mr. Goforth's private diary which will speak for themselves. Of the first mission, just one page records the following: "The prayers at the 7.30 a.m. prayer-meeting were intensely earnest and real, some even to tears. They show the Spirit of God is searching hearts. Some are putting crooked things straight. What sorrow for sin! What earnest pleading for the infilling of the Holy Spirit! A teacher said: 'Oh, Father, how can we teach our

girls unless filled with Thy Spirit?' It seemed as if the Spirit of God was indeed refining as silver and gold are refined and we rejoice that the Southern heart is opened by Him just as easily as the Northern."

Then on another page is the following: "It seemed as if dozens were praying and confessing with tears. I asked Mr. — to close with the benediction, but he scarcely had two words out when three of the school girls began to pray. We just had to let them, and many others, go on. The meeting lasted two and a half hours." At this mission over eight hundred heathen gave in their names at the evening Gospel meetings which were conducted by one of the missionaries.

Eight days travel up-stream, over 350 rapids, brought us to a far inland and lonely station. The ten days' fellowship with the band of missionaries there will always remain one of the most sacred memories of my life. God met us in a very real way, and we know we can safely leave the results at that place to Him.

The next mission came in Canton, that "wonderful, wicked," yet exceptionally open city, the greatest city in many ways in China. The three independent native churches had united in calling Mr. Goforth to Canton. The meetings were held in the largest church, holding 1,200, which became packed to overflowing with one of the most enlightened audiences Mr. Goforth had ever met in China. Most of them were well-educated men and women, and many students. Some were of high position and wide influence.

The details of those days would fill many pages. The Lord was working day by day in the hearts of very many, confessions of all kinds came from men and women broken down by the convicting power of the Spirit of God. It was therefore regretted by all that just when the meetings were at their highest in interest and power and attendance they had to close for the mission promised for South Canton. But we do praise God for what we were permitted to see at this second mission in Canton. Practically every season of prayer after the address was marked by great brokenness of spirit and many confessions.

A number of blind students from the Institute for the Blind, attended the meetings, taking full notes with stylus in "point print." Each evening on their return home these students gave out these notes to the entire school. The principal told me that the notes were so complete it was as if Mr. Goforth were speaking to hear them read out. A most hopeful movement is now going on among these blind.

On one occasion, when there was a sweeping movement in the church, one blind girl prayed as follows: "Oh, Father, I thank Thee for even taking away my physical sight, so keeping me from seeing much that is evil. And I thank Thee for giving me the inner sight that now sees only Thy Glory!"

*In the "Life of Faith," London.

One Chinese lady doctor, who had been a professing Christian, but for seventeen years had never been to a place of worship, and who had become even an opponent of Christianity, was persuaded to go to one of the meetings. She sat as near the door as possible, so as to be able to flee if things became uncomfortable for her. The Spirit of God convicted her so mightily at the very beginning of the address that she broke down, and later yielded herself wholly to the Lord Jesus Christ. A friend of hers later told me that she was truly born again; she now is full of the joy of the Lord.

It is a wonderful privilege to be permitted to engage in such a work; but oh! how we need and

long for thousands of intercessor co-workers. Only as we are kept ourselves on a high plane can we lift others up. And a high plane is a dangerous place to be unless protected from the storms. "Brethren, pray for us!" is our earnest plea. And pray for China that those who have the light may become light-bearers to their own people!

I want to pass on to you something my husband said a few days ago, believing it may help some to see our need for helpers in prayer. He said: "I feel I can no longer agonize in prayer as formerly after giving an address, my strength is not sufficient. *I feel others must take up this burden.*"

Three Birthday Letters

By FRANK A. KELLER, M.D., Changsha, Hunan



MRS. MARTHA
G. KELLER.
UPON HER
EIGHTY-THIRD
BIRTHDAY
Photograph by
Dr. D. T.
Davidson

THREE years have passed since we left home for China.* We had just nicely arrived in Changsha when Mrs. Keller was prostrated with typhoid fever. Mother, of course, could not speak Chinese, so all the details of the home had to be looked after by me as well as those of the newly re-organized and rapidly growing work. A serious and prolonged relapse followed the regular course of the typhoid, but in time God graciously granted a good recovery, and after a summer in the mountains, Mrs. Keller was able to take on a large and important part of the work. During our first year we had thirty-eight full course students who came from ten missions and from five different provinces. Mrs. Keller taught two hours daily throughout the year. In addition to the work in our own school she has taught weekly two classes of nurses in the Yale Hospital and two classes in the Presbyterian School for Women. Besides this, she has responded to many calls for addresses.

Just when we felt that we were nicely settled, civil war began. Changsha was filled with soldiers, first of the North, then of the South, as one side or the other gained temporary advantage. Early one

morning Mr. Hsiao, who lives near the railroad, 'phoned me that about 3,000 Northern soldiers were coming up the track, hungry, weary, and desperate, as they had not had food or rest for three days and nights. Conditions looked very serious. The American Consul 'phoned and asked me to meet a committee of the Chinese Board of Trade and help in making plans for housing and feeding these defeated troops so as to avoid, if possible, a general pillaging of the city. Other missionaries co-operated and by late in the afternoon we had 3,000 temporarily housed and fed, but we had to work on until long past midnight before we completed the work of housing and feeding other thousands who came along later. By the end of the week we were caring for some 7,000 soldiers.

One night all the leading stores and banks were looted by retreating troops, and the city was in great terror and excitement. On two occasions all ladies and children of the foreign community were called out to the steamers or house-boats by the American Consul, and placed under the protection of the American and British gunboats that were in port. On the second occasion some forty or fifty American women and children were on three large house-boats which were anchored alongside the American gunboat. The American sailors did all in their power to make their guests safe, comfortable, and happy. The house-boats were heavily armored with great sheets of steel, and the boats were quickly wired by the sailors and well lighted by a current from the gunboat dynamo. Just think of Mother, past eighty-two, going through all this tumult and strain, hearing the guns and cannon, and even worse, the yells that she could not understand. It was truly wonderful how God sustained her.

In the midst of all the work, instructions came from home to purchase a site and begin the work of a Bible School in Changsha. You will never know what it means to purchase land and get your deeds recorded and officially sealed in inland China until you have come and tried it. It baffles description. Oh the hours, yes, whole days, spent in intense, and often seemingly fruitless effort! Every possible and impossible difficulty is raised by the

*Dr. Keller's return to China in 1916 was made possible by the willingness of his widowed and dependent mother to venture at the age of eighty to accompany her son and his wife into a strange and foreign land.

officials and other interested persons, and all have to be met and overcome by patient, prayerful, and prolonged effort. In the meantime there is the regular daily work to be done.

Praise God for victory! A fine site has been secured, the deeds are recorded and sealed with the government seal, a good wall has been built around the site.

The call for dwellings was most urgent. Mr. Hsiao was living in a house all propped up with poles to keep it from falling, and we were driven out of our rented house by that pest of the tropics, white ants. They had eaten away floors and timbers, had gotten into some of our boxes and completely destroyed the contents, and were getting into our books and other things. We have stored our things in some rooms secured in a neighboring building, and Mother and Mrs. Keller are spending the summer at Kikungshan, one of the mountain resorts to which the missionaries go to escape the intense heat of July and August; meanwhile the landlord is tearing out all the woodwork of the house. This has been another experience in "roughing it" for Mother Keller.

On the 28th of April, 1919, Mother celebrated her eighty-third birthday, which was also her third birthday in China. As the birthday came on Monday, Mrs. Keller gave a birthday reception for Mother on the previous Saturday afternoon so as not to interfere with our Bible School work. It was a beautiful day. Eighty-three guests, mostly missionaries, together with our Chinese helpers, were invited, and it was a very happy occasion.

The Chinese make very much of birthdays, especially in the case of those of advanced age, and each year on Mother's birthday all the evangelists in our bands have sent their cards and congratulations. This year the letters which accompanied the cards

from two of the bands were particularly interesting and touching.

The men of Band No. 1 wrote:

We send our most respectful greetings to the venerable Mrs. Keller. Each year on the 28th of the 4th month, the honored anniversary of your birth, we remember you. As we know that you have come from a land abounding in things both beautiful and useful we will not attempt to send you any material gifts but we desire to send you the record of the past year's work that we may rejoice together. Through the work done during the second half of last year (really three months, October-December) the following additions have been made to the church this year: At the village of Hwang-Gia-Ting twenty-three, at Gin-Cheng fourteen, and at Siao-Hsi-Dzi eighteen, a total of fifty-five. All these said in their testimony at the baptismal service:

"Had not the Los Angeles Evangelistic Bands come to us how could we have known of Jesus?" However, we realize that if you had not been willing to come to China, Dr. Keller could not have come; had he not come, we would not have been sent out to these distant places to preach the Gospel; these people would not have heard the invitation, and so would not have believed in Jesus. Therefore this great blessing from God is because you, honored madam, have come to China, and so we make this report to you and offer it as our birthday gift. On behalf of those just mentioned we desire to thank you, we pray also that God may bless you and give you peace.

The men of another band wrote:

We respectfully ask Mrs. Keller, Senior, to read our letter and we hope that it will bring you much joy. This is your third birthday in China. We all rejoice exceedingly and from this great distance send you our greetings. One thing we cannot lose sight of. You, aged madam, seeing the Chinese in darkness, have not feared distance, but you have manifested a zeal like that of Hannah in giving her son to the service of God, and while you cannot go out in person and take an active part in the work of God, it can be truly said of you as of Deborah that "You are a mother in Israel." By your earnest prayers, offered in singleness of heart and soul you help the church. So we at this distance, helped by you, have worked during the past year in seven different fields. In these places over three hundred persons have manifested a deep interest in the Gospel, and we think at least fifty of these are true believers. We send this report as a



THE BUILDINGS AT NAN YUI, HUNAN, WHICH HAVE BEEN RENTED FROM YEAR TO YEAR FOR THE AUTUMN BIBLE SCHOOL IN CONNECTION WITH DR. KELLER'S WORK. ON THE KNOLL BEHIND THESE BUILDINGS ARE "OVERFLOW" STRAW HUTS OCCUPIED BY STUDENTS OF THE BIBLE SCHOOL. AT THE RIGHT MAY BE SEEN THE GATEWAY ILLUSTRATED ON OUR COVER. GROUPS OF STUDENTS STAND ON THE PATHS

Photograph by Dr. F. A. Keller



DR. R. A. TORREY, AND HIS SON, REV. R. A. TORREY, JR., WITH A BAND OF DR. KELLER'S NATIVE WORKERS, ON A COLPORTEGE BOAT IN HUNAN. THERE ARE NOW SIX SUCH BANDS COMPRISING, ALL TOLD, EIGHTY MEN, EACH BAND UNDER A TRAINED CHINESE LEADER. BETWEEN OCTOBER 1918 AND JULY 1919 THESE BANDS VISITED 153,185 HOMES, DISPOSED OF NEARLY THIRTY THOUSAND TESTAMENTS AND GOSPELS, MORE THAN A HUNDRED THOUSAND SCRIPTURE PORTIONS AND "SYNOPSIS OF THE GOSPEL", BESIDES OVER THREE HUNDRED THOUSAND TRACTS

Photograph by Dr. F. A. Keller

birthday greeting and we hope that believers will increase year by year as your age advances.

On the evening of Mother's birthday, the members of Band No. 1 held a special meeting for testimony and prayer, and a few days later this letter came to hand. I will translate it as literally as possible:

Our work here at Liu-Gia-Chiao is full of joy as we see the enthusiasm and sincerity of the inquirers, but to-day all are specially happy over the blessed results of a prayer meeting held on the birthday of Mrs. Keller, Senior. At this meeting we told the story of her life and then had a time of prayer seeking God's blessing upon her. I now want to tell you of four of the direct results of this meeting. 1. At Liu-Gia-Chiao is a family named Wu. Mr. Wu had accepted Christ, but Mrs. Wu opposed him bitterly. Touched by the testimony at this meeting she went straight home, made up with her husband and decided to join him in the service of Christ, so together they removed from their home all idols and everything connected with idolatry and brought them to us. 2. An elderly man named Bih believed the Gospel but he too was opposed by his wife who was an enthusiastic idolater. One day she wanted to go to the temple to worship idols but he would not permit her to do so, then a bitter quarrel began which continued to the time of the special meeting. Two days later we went to their home, the wife renounced her Buddhist vows and the entire family of ten persons accepted Jesus Christ as their Savior. 3. The landlord of the inn where we are stopping was so moved at this meeting that he offered a room on the second floor of his inn to be used as a permanent prayer meeting room. All the employees at this inn, as well as the landlord, have confessed their faith in Christ. 4. The inquirers as a whole, when they heard how the aged Mrs. Keller had come out to China, said: "This aged person has shown such love for us, let us take heed that we do not regard it lightly." They at once completed the organization of a prayer circle to meet regularly for the study of God's Word and for prayer.

As you read these three letters you will see how God can use the silent testimony of a single life,

even in advanced years and in a far away land where the language is neither spoken nor understood.

By the way of contrast I want to tell you of how God used a little boy of nine years to bring many to Christ.

When a band of our evangelists takes up work in a new centre the men first make a map of the district covering an area with a radius of about five miles, then after a day of special prayer they begin a systematic visitation of the homes in that district and continue until they have visited, so far as possible, every home in the district. They seek to have personal talks with the people living in each home and present to them a copy of some portion of God's Word. During these visits they invite the people to the preaching service held at the centre in the evening. As soon as people begin to manifest an interest, evening classes are started for inquirers, one for men, one for women, and another for boys and girls. The evening evangelistic services are continued also.

They have little single page tracts each one containing one verse of some Gospel hymn. They teach one of these verses, together with a verse of Scripture, to the boys and girls each evening, and before the evangelists have been in a place many days they have the boys and girls singing the Gospel message all over the place from early till late.

At a place called Niang-Hsi little Suen Chung-tien, nine years of age, came to the meetings regularly though he lived nearly a mile away. Every evening he would return home and repeat what he had learned; he also taught his parents and some of their neighbors to pray. When at last the evangelists

visited that home, the father saw them coming and said to Chung-tien, "Here come the evangelists, you had better pray," so the little fellow led in prayer. By God's blessing on this little chap's life and testimony his father, mother, sister, and some neighbors were led to faith in Christ and at the time of the last report from the village they were attending the class for inquirers regularly to learn the way more perfectly.

A Chinese "Free Christian School"

By Mr. JOHN FALLS, Kih sien, Shansi

FIRST of all, we are glad to report an increase in the membership of the church here. Sixteen have been baptized, twelve men and four women; but against this increase we have to deduct seven whom we have lost by death, and three by declension, leaving our present membership standing at 105. This is higher than at any previous time, and when we remember that eight years ago, when we first settled in the district, there were only forty-eight members, we have much to give thanks for, but we are far from satisfied with these results and long to see much more fruit.

We have some reason for encouragement in regard to contributions. Especially so if we include the amount of time given in voluntary service.

Those brethren who are able, have always given their time freely in the leading of Sunday services and in certain other helpful ways, but it is in the newly opened town of Peh Kiai (pronounced something like Bay Jay) that the brethren have been foremost in voluntary work during the year.

One young man here, still in the inquirer stage, and the only son of a fairly well-to-do father, having come under the power and attraction of Christian truth, felt strongly impelled to do something in the way of education for the boys of the town, and so decided to open a free school. Being a graduate of a high-class college himself, he felt that here was an opportunity to use his learning for the Lord; so, after consultation with the missionaries and his few local fellow-Christians, and securing the necessary official sanction, he rented his building and hung out his signboard bearing the words, "The People's Free Christian School."

The attendance of boys proved higher even than the good expectations of the promoters, thirty-eight having registered during the first three or four months. These lads being of several different grades, the teacher found he had more on his hands than he could properly attend to, and this gave another of the Christians his opportunity for service. In this case it was a young man who happened to be out of employment and, fortunately being possessed of sufficient education for an assistant teacher, he has gladly given more than half a year of his time to the work of the Free School.

I am making special mention of this little school the more gladly because of its being an entirely independent effort on the part of a comparatively small band of Christians. In fact, this is the only purely Christian school in our district. In the past

several considerations have combined to prevent us, as conditions have been, from taking part in educational work, and we have waited for years to see the native church take the initiative in it. We are thankful to say that spiritual blessing has already been seen in connection with the school. It has come to be the recognized meeting place for the Sunday services and already many have heard the Gospel there.

We ourselves were greatly encouraged at the time of our four days' special Bible classes conducted in one of the school rooms early in the month of December. Each day, by the Lord's grace, the Bible lessons seemed naturally to resolve themselves into urgent Gospel messages, and before the close of the meetings some twelve adults and three or four scholars had openly confessed faith in the Savior in the presence of all.

Three Duck's Eggs: or the Kindness of Country Folk

By Mrs. H. T. FORD, Taikang, Honan

MRS. CHEN (the bible-woman) and I went seven miles into the country to see the mother and the young widow of a Christian who died lately of cholera. We set off before ten in the morning on two barrows and got to the village a little after noon. Our barrowmen pushed well, and it was nice riding through the cold, clear air; but we were not sorry when we reached the place and saw a crowd of women and children waiting to greet us.

The evangelist had cycled out the day before to tell them we were coming, so the few inquirers living near had gathered to meet us. I was glad we had gone and so thankful to find that instead of the death of their dear one making them fearful or cold in heart they were all the more keen to believe and follow the Lord.

I had taken my Bible and tried to have a little reading and talk with the few who cared to listen, but the neighbors' children crowded in and were so unruly that it was almost impossible to speak or hear.

After a time Mrs. Li said, "Now we must see about dinner!"

I protested we could easily wait till we got home in the evening.

"A likely story!" she replied, and set her daughter-in-law to prepare food.

There was a good deal of running backwards and forwards, getting flour, bean curd, etc., and two of the younger inquirers went to the kitchen to help, while the older ones and I sat talking.

By and by, dinner was brought in, and I was very touched, for I saw they had prepared of their best. Dough strips, thin cakes of unleavened bread baked over a hot iron plate (very hard and indigestible), a basin of bean curd, and *three hard-boiled salted duck's eggs* were put on the table, then we were invited to draw near.

We sat down, seven grown-ups and three tiny

tots. After thanks had been given, Mrs. Li took up a duck's egg and passed it to me saying, "I have not cut them open. They are nice and clean if you break the shell and dig your chopsticks in."

Politeness demanded my returning the egg to the plate, but it was passed back again, so I began to remove the shell, watched by Mrs. Flower (one of the visitors I had not met before) with an astonished face. She evidently could not understand my being so devoid of good manners as to accept it so soon!

After the shell was off, I broke it in two and passed half of the egg to her saying, "You must share it with me."

But she immediately said, "Oh, no, I couldn't," and passed it on to the two little girls.

Finally the half egg was again divided by Mrs. Li and rubbed on to pieces of thin bread which was rolled up and soon dispatched by these little ones.

I then broke off another piece, and gave it to the wee boy visitor. His mother protested but in the end allowed him to eat it. Having still about a third left I thought I ought to dispose of it or they would think it was not appreciated; so I ate it up with my bread, and very nice it was!

Mrs. Li had passed another egg to Mrs. Chen who returned it to the plate several times, but at last was obliged to break it open. She ate about a thumbful, and then refused to take more and it lay on the plate with the one remaining egg which had not been touched.

After our dough strips, bread and a small portion of the basin of bean curd had been disposed of, we had a little singing of hymns they knew and then some prayer. Finally, as the sun was far over in the west we said we must be going as we should be out after dark.

When I picked up my Bible tied in a handkerchief, I found a hard knob protruding and at once divined it was the third egg. "Now Mrs. Li," I exclaimed, "I'm not going to take this duck's egg home! You must keep it for your little grandchild."

But she said, "No, indeed I won't! I'm determined you shall take it home for Baby," and after protesting again, I had to take it away with me.

We got home just at dark, but a full moon was riding high in the sky, and Willie and Colin, who are here for the holidays, came out to meet us on bicycles.

Next morning at breakfast, Eleanor ate the whole duck's egg and much enjoyed it and I thought as I sat down to our well spread table—porridge and milk, coffee and scrambled eggs—how bountifully we fare and how different our lot to that of these poor dear country people, who live almost entirely on coarse flour food and have hardly any change or variety, rarely seeing even an onion!

THEY TELL US that Luther ignored good works. It is true that he would not allow good works to be spoken of as the means of salvation; but of those who professed faith in Jesus he demanded holy lives. Luther abounded in prayer and charity.—*Spurgeon.*

In and About Chengyangkwan

By Mrs. HENRY S. FERGUSON, Chengyangkwan, Anhwei

AN earnest "vegetarian" who had heard the Gospel from Mrs. Wong on previous visits to Yingshanghsien, told us this last time we were there that she had ceased burning incense and reading her heathen classics (a way of accumulating merit). But she is afraid to confess her faith to her old father, who is nearly eighty years of age, and as he also is a vegetarian, she cannot break off her vegetarian diet without greatly offending him, and in his very advanced age she is afraid to do so. They are without other near relatives, and she cannot do otherwise than care for him and eat with him. She is single and past thirty years of age—quite an exception in China!

A wedding at Changpaitu, January 10th, was the first Christian marriage in that town. We were anxious to attend and do all we could to make it an occasion which would lead other families to have similar ceremonies instead of the usual heathen rites. The father and mother of the groom are both Christians, and the two young people are inquirers, he being seventeen and she eighteen years of age. We should have preferred that they had waited till they were older, but as the bride had been living with her husband's people since she was six years old, the Chinese view of things made it seem best for them to be married.

Never having seen a Christian wedding, nearly the whole town tried to crowd into the little chapel, every inch being occupied and many standing in the courtyard; nevertheless there was quiet attention during the whole service, which included four hymns and a number of Scripture passages, prayer and charges to the young people before pronouncing them man and wife. As the family is poor, the bride did not come in a sedan chair, as is usual, but I escorted her, with four girl students as a bodyguard, to and from the chapel. After the ceremony we had to be their guests at the noon meal, which was good without being an expensive feast.

In these days when an American dollar only equals three-quarters of a Chinese dollar (instead of being equal to two or more, as in 1916), we have had two indications of God's provision for the work. Mr. Tsui, our best evangelist, has relinquished his salary, his family affairs being now so arranged that he can support himself, and he continues to preach as before. This week our wealthy member, a grain merchant, brought a gift of \$1,000 Mex. to be used for building a new church here in Chengyangkwan. There has been no move to raise funds for this purpose; it was simply his desire that the money might be ready in case he should die before the building was erected. Outside of these two men, our members are all what would be considered poor people in America or Canada. During the year just closed our field has contributed toward church and mission work \$184.00, exclusive of the \$1,000. Much of this is out of extreme poverty.

The accompanying picture of Mr. Tsui's wife and children was taken last summer. The girl is our



AN EVANGELIST'S FAMILY AT CHENGYANGKUAN, ANHWEI—PASTOR TSUI'S WIFE, ELDEST DAUGHTER, SMALL SON, AND BABY GIRL

Photograph by Mrs. H. S. Ferguson

youngest church member, in Chengyangkwan, and being "pastor's daughter" takes quite a "pastoral" interest in all the old ladies as well as the girls who attend meetings. She is now studying at Hwai-yuen, and I hope she will make a helpful worker later. You can see the small boy has still a bit of the old Adam in him, but he is improving and can sing several hymns quite well. The baby girl is a dear as she looks. Mrs. Tsui was baptized with her daughter last summer.

While Miss Tsui is the youngest member here, I must say a word about our youngest member in the district—an exceptionally bright little boy at Changpaitu. He is only eleven, but he could answer all the questions much better than his father or most of the other candidates who were baptized last spring. He leads in prayer quite naturally and earnestly, and is not afraid to witness for our Lord before other boys. During our last visit to Changpaitu he brought to my husband a list of six of his schoolmates who wished to be examined as inquirers and candidates for baptism. Nine boys from his school were finally enrolled though they are not all clear as yet on the essential truths. One little fellow aged twelve did not know all the answers required, but when asked if he was willing to be Jesus' disciple all his life, his answer was, "More than willing," with such an amount of emphasis on the first word as would do your hearts good. His sister was among those baptized last summer, but his father and mother are not yet believers, though friendly.

A Child's Testimony in "Pidgin English"

By Mrs. J. GOFORTH

I HAVE heard more "pidgin English" since coming south, than in the thirty-odd previous years in China.

For the benefit of readers, it may be said, that "pidgin English" means business English, and is a peculiar conglomeration of correct and corrupted English, with words the origin of which no one seems to know, thrown in here and there, and all spoken in Chinese idiom. It is the language used by the great majority of non-missionary foreigners in China in communicating with the Chinese. The title "bishop," described in pidgin English, is: "Number one top-side talkee Heaven pidgin man."

The foregoing is given that the following beautiful story, which I relate exactly as it was passed on to me by the one who heard it, may be the better understood. Truly "a little child shall lead them."

A boy of three was saying his evening prayers at his mother's knee, the heathen amah (nurse) standing by. As the boy rose and the amah tucked him in bed she said, "Alfie, who man b'long God? (i.e., Who is God?) Every night, every morning you talkee God. Who man b'long God?"

The child replied, "Amah, God b'long all same ting hao (good) Joss-man" (a word for deity), raising his left thumb—the Chinese sign for highest, best. "He all the time stop top-side. Every day he lookkee down, see you." Then turning to his older sister he said, "Margaret, you tell Amah who man b'long God. She no savee" (understand).

But the amah said, "No, no, maskee (no matter), I plenty now savee who man b'long God."

"God hath Chosen the Weak Things"

MRS. ALEXANDER MILLER, writing of one of her country trips, which took Miss Beugler and herself ten days, says:

"We visited Zinao, the place where the steamer comes into Haeyiu. The little Dingbong* woman, Hong Nao-sao, lives there. She has got some fruit for the Lord there and we went to visit these believers. There are three or four of them, who come now to church and they seem to be getting on nicely. She is in Tongao now, where she has opened a shop and seems to be doing well. We hope she may get some fruit in that town also. She has had typhus fever for a month and has not been able to go to Soliu to church yet, but she never misses, rain or shine, when she is well, and it is a long road.

"In Haeyiu there is a man who has a store, who has begun to come, so we called on him. He was at the C.M.S. Hospital in Taichow, and became interested in the Gospel and so has been coming to the Soliu church. He is not strong and has not begun to let his light shine in Haeyiu, but seems real. (Haeyiu is a large town, and splendid commercial centre, but strongly opposed to the Gospel. Perhaps someone will pray for it, also for this man!)"

*The village in which she formerly lived.

Tempted through Questionable Trades

By Mr. JOHN MEIKLE, Sinfeng, Kiangsi

WHAT we need here is a mighty outpouring of God's Holy Spirit to enlighten the Christians that they may realize the power of sin and Satan, their enemy, so that they may put a deep and complete trust in the true and living God and their Savior, Jesus Christ.

There are so many temptations that the Chinese Christians fall an easy prey to! Easy and unrighteous ways to earn money prove a great snare to them, especially in these parts where the handling of opium is becoming quite a money-making trade and card-making which, suppressed for some years, is now being revived. The cards are exported, I believe, to foreign lands, probably for use among the Chinese.

The Chinese here are badly off for really good and legitimate trades that a man can work at with a clear conscience toward God and man. I am sorry to say we had to discipline some of our church members for tampering with the above trades, but we trust they will see their folly and sin and repenting will come out and be separated from such things and again bear a good testimony fighting the good fight in Christ. Please remember us in your prayers, and also the work—which is not easy.

An Appeal for Christian Nurses for China

By Miss LEILA A. BATTY, Shanghai,

General Secretary for the Nurses Association of China

THIS appeal is issued by the Nurses' Association of China, and is being sent to the Mission Boards of different lands, with the request that they will give it a place in their various publications.

We are praying that, as this appeal goes forth to the home countries, there may be a great response indited by the Spirit of God, and many offers for service as a result. We would like to keep the spiritual side of the work up with the efficiency side of nursing.

Sinkiang. News from Tihwafu, the Mission's farthest outpost, has been received from Mr. G. W. Hunter, who asks special prayer for a bright, well-informed Christian man, named Wang, who has been drafted from Tihwafu to Li, the place on the Russian border visited by Mr. Hunter and Mr. Mather last summer, as mentioned in the March issue of "China's Millions." He joined the Post Office there, so will, doubtless be a great help to an enquirer in that office. As regards the work at Tihwafu itself, Mr. Hunter writes: "We are rather encouraged just now, as some of those who had somewhat left us are now coming to the meetings

Napoleon Bonaparte is reported as having said "that when China awakes she will change the face of the earth." There is a responsibility laid upon those of us who call ourselves Christians, to make it our aim that when she does awake it will be as a nation that has heard, and to some extent at least, obeyed God's call to repent and believe the Gospel. Those of us who have been even a few years in China, are seeing that she is changing, that she is awaking, and we long that the foundation of that change will be for the eternal welfare of this great people.

To this end we, the members of the Nurses' Association of China, appeal to all Christian nurses in the home lands to consecrate themselves to God's service, and obey His command, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15), and "heal the sick . . . : freely ye have received, freely give" (Matthew 10:8). Many of you heard the call of King or President and country, and nobly lived and worked during the years of war, seeking to "do your bit," and now this higher call comes from the King of kings to work with Him in this fight against sin.

The war is past, and to a great extent the need is also past, and it may be many of you are ready for a new and strange call to China. During the war the need was great in many lands, in China the need for more nurses is an insistent daily call. So great and so insistent, that one wonders when and how that need can ever be met. Within the last few years the opportunities for skilled nursing, wherever hospitals have been established, have increased by leaps and bounds, and now, even in the homes of the people "a great door and effectual" is open to Chinese graduate nurses.

With a population between three and four hundred millions of people roughly speaking, between three and four hundred mission hospitals and between three and four hundred missionary nurses, it will be seen at a glance how inadequate the service is for the care of the sick and suffering of China. Two, nay three, great evils—ignorance, dirt, and superstition—stand on every threshold like gaunt and hungry wolves, and in maternity work alone, the mortality of the mother and especially of the child is appalling. The women of China need you, the babies of China need you, and the Savior of the world invites your co-operation in this great and pressing work.

The all too few hospitals are under-manned or shall we say under-nursed. What is needed is the multiplication of our teaching staff in every branch of nursing, so that there may be, year by year, a multiplication of well-trained efficient Chinese nurses 'graduating' from our hospitals and ready for "any manner of service" in caring for the diseased bodies and sin-sick souls of their own people.

We ask you who read and you who hear, prayerfully to consider this call to help in the fight against ignorance, disease and sin, and to herald with us the "good news" of "repentance toward God, and faith toward our Lord Jesus Christ."—*The Executive Committee of the Nurses' Association of China.*

Our Shanghai Letter

By Mr. JAMES STARK, Secretary of the China Council

again. One of them is a young Turki Mohammedan and another a young Tongan Mohammedan lad. We need to pray for these also that they may truly be on the Lord's side, and that they may have courage to come boldly out as true Christians. Mr. Mather is studying hard at the Mongolian language and is making very good progress. We are thankful to God for a measure of health and strength granted to us."

Shensi. Last year Mr. C. Carwardine conducted tent missions in the Chengku district (south). He was greatly encouraged by the way in which the church members helped in

these evangelistic campaigns. All the members of the church are very poor, and therefore were unable to contribute much in the way of money; but all the male members each gave at least one month of their time to the work. As a result, "Since the beginning of the Chinese year, over 6,000 dark heathen homes have been visited by messengers of the Gospel, and the people of fifteen country wards have had days of evangelistic services conducted within a mile and a half of their dwellings. During the year, 196 villages and hamlets have been systematically worked by house-to-house colporteurs who have left a simple Gospel

tract at each of over 6,000 homes and circulated more than 5,000 Scripture portions (all sold) among them. Individual persons to the number of 271 in these districts have received each a packet of specially selected Christian literature, including the New Testament, accompanied by a carefully written and addressed introductory letter. Gospel posters have been posted up in many conspicuous places by the roadsides, while at fifteen centres, thousands of people have listened to the Gospel message within the walls of our tent. The tent has been in use altogether about six months, and has been well filled practically every day. The preachers have met with sincere seekers after truth at all of the fifteen centres. One specially encouraging feature of this tent work has been the number of children who have attended evening after evening to learn Gospel hymns and Bible stories."

Honan. Mr. C. N. Lack, writing from Yencheng of a conference of Christians in his station, mentions the baptism of eighty persons, and adds: "Our Conference was a time of rich blessing. Such large numbers were present at some of the services that we had to open our large school room as the church building was not large enough. As many as 800 men and women listened to some of the addresses. Mr. Brock and Miss Tippet were present and helped us. Mr. Cheo, our senior evangelist, who has worked with me about fourteen years, was ordained as a pastor on Sunday, and yesterday we feel our church took a real step in advance when, at a meeting of all the leaders and deacons, it was unanimously resolved to support Mr. Cheo, as well as the evangelist and boys' school teacher. With large outstations growing up I am sure you will agree with me that it is important to guard against each little church becoming self-centred. I am thankful to say we now have our Yencheng Church Council on which each outstation is represented, and a central fund to which all contribute and from which the workers supported by the Chinese church are paid. This plan has commended itself to our workers as it tends to prevent difficulties that might arise if a man were supported by his own little flock."

Szechwan. Mrs. Wupperfeld, on her return to Kaihsien, writes: "It may interest you to hear a little about one of the seven women who were baptized on Christmas day, old Mrs. Ch'en, now 65 years old. She has been coming to the women's meetings for nearly sixteen years—ever since I came to Kaihsien. She knows much of the truth as it is in Jesus and can read a little. She is a woman with a past. She has come out of the depths, having been an opium smoker and keeper of a house of ill fame. For several years she had lived a changed life, but I was afraid she was not quite free from opium. She won the respect of the Christian women, and they all spoke on her behalf. The day before she was baptized, she said in

the class: 'My sins have been many and heavy, but the Savior has taken them away and I have peace.' She has never forgotten a few words spoken to her years ago by Mrs. Beauchamp, now Lady Beauchamp: 'The mighty Lord is able to save.' Praise God, I do believe Mrs. Ch'en is a saved woman now!"

In a letter from Suifu, dated March 1, Miss E. L. Larsen writes: "We are very much encouraged by the increased interest on the part of Mr. Hsiao, the teacher in the girls' school. He is very desirous of studying the Word, and has been coming every day to learn more of the Scriptures. He attends every service, and is beginning to take part in discussions and also in prayer. I am extremely thankful to God for this Christian teacher, who is also recognized by all as a man of learning and proficiency, and covet prayer on his behalf, that he may go on to know the Lord and become a great blessing in this community."

Anhui. Mrs. H. E. Foucar, writing from Kinghsien, says: "Of the six men and women we had the joy of receiving into church fellowship at the time of our conference, one has already been taken from our midst to be with the Lord. Dear old Mrs. K'ong—she heard the Gospel for the first time last September, and,

with her, hearing was believing; she accepted Jesus as her Savior that very day, and for those three and a half short months that she knew her Savior, she witnessed for Him wherever she went. The testimony of her husband and family is that 'she talked of Jesus night and day.' Like Lydia, the Lord opened her heart. We did little, it was the Spirit of God accomplishing a work in the old lady's soul, making her ready to enter into her Savior's presence. Sunday by Sunday she walked three or more miles each way, coming and going, to attend worship, arriving earlier than those who live in the city. One day she was knocked down by a loaded mule into a ditch of water; but this did not daunt her, or lessen her earnestness. We were so sure of Mrs. K'ong's simple faith in Jesus and her sincerity in wanting to serve Him, that we decided not to keep her waiting for baptism. How happy she was to confess Jesus and to sit down with us to remember His death at His table! We little dreamed that it would be her first and last time. We had all learned to love dear old Mrs. K'ong, and her death, three weeks after, was a great blow to us. We had such hopes of her for the future in the work! But God's thoughts are not our thoughts, and we must believe He makes no mistakes."

Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Let us seek "the vision" which was so manifestly Hudson Taylor's, that never fails as long as we are "following closely, trusting fully" (pages 83-84).

Praise God for churches in China that have been aroused (p. 85).

Pray also for the missionaries being thus used and that "those who have the light may be light-bearers to their own people!" (p. 86). Note Dr. Goforth's call for "intercessory co-workers" (p. 86).

Praise for the blessing which has attended the colportage work in Hunan, and the part which an inactive associate has had in it (pp. 86-88), asking for God's continued guidance of the work in the schools, among pilgrims, and in the house-to-house visitation, that His Gospel may be proclaimed to the saving of many.

Give thanks for the "free Christian school" at Kihhsien and other encouragement in that station (p. 89).

Praise God for the strength of His grace in the hearts of poor and bereaved Chinese Christians (p. 89).

Pray for the "earnest vegetarian" lady, the pastor's family and others at Chengyangkwan (p. 90), also the "Dingbong woman" and the storekeeper in Haiyin (p. 91).

Pray for an outpouring of God's Spirit at Sinfeng, also that the Lord may guide Chinese believers into proper sustaining occupations; and remember the missionaries in their work—which is not easy (p. 92).

Pray for response to the "Appeal

for Christian Nurses for China (p. 92).

Pray for Mr. Wang of Ili, Sinkiang, and the work of Mr. Hunter and Mr. Mather, also Mr. Hsiao of Suifu, Szechwan (p. 93).

Pray for the Mission's Conference, opening this month (p. 94).

ARRIVALS.

April 24th, 1920, at Vancouver, Rev. T. E. Folke and Mrs. G. W. Gibb, from China.

April 26th, at Vancouver, Rev. and Mrs. W. Englund, Miss M. S. Cruickshanks and Miss A. Jensen, from China.

May 24th, at Vancouver, Dr. and Mrs. H. L. Parry and daughter Constance, Mr. and Mrs. F. Joyce and daughter Olive, Mr. and Mrs. P. A. Bruce and three children, Mrs. S. R. Clarke, Miss E. B. Thornblad and Mr. H. G. McMaking, from China.

DEPARTURES.

April 19th, 1920, from St. John, N.B., Miss Agnes Baxter, for Scotland.

May 7th, from Quebec, Rev. T. E. Folke, Mrs. G. W. Gibb and Miss M. S. Cruickshanks, for England.

May 29th, from New York, Miss A. Smirnoff, for England.

June 3rd, from Vancouver, Mr. D. E. Hoste, also Miss Alice Lachlan and Nora Evans, from China.

June 5th, from Montreal, Mr. and Mrs. Herbert H. Taylor and daughter Muriel, Mr. and Mrs. F. S. Joyce and daughter Constance, and Mr. and Mrs. P. A. Bruce with their three children, for England.

Editorial Notes

MAY we again announce that the annual Bible and Missionary Conference of the Mission will take place, God willing, at Niagara-on-the-Lake, Ontario, from Tuesday, June 29th, through Sunday, July 4th. The speakers in the day meetings will be chosen from the membership of the Mission Council, together with one or two persons outside of this circle, and in the evening meetings, from the missionaries now at home on furlough. The Queen's Royal Hotel will be the general rendezvous for the Conference attendants, and the annexed Pavilion the place where all meetings will be held. Rooms and board may be secured at the Hotel or at houses in the town. Further particulars may be obtained by addressing the office of the Mission, either at Toronto, or Philadelphia.

In continuance of the above note, may we urge all of our friends to pray for the Conference, and as many as may find it possible, to attend it. We need in these perilous and disheartening days to strengthen one another by prayer and fellowship, and within the constituency of the China Inland Mission, its annual meeting gives special opportunity to do this. The Mission is striving with all its strength to keep in the old paths, both in scriptural testimony and spiritual power, and we crave the sympathy and help of all our friends in order that we may be the better enabled to bring this to pass. Please pray for us then, and if possible, please meet with us during the days of the Conference. As to prayer, kindly ask that the preliminary arrangements may be under the guidance of the Holy Spirit, and also that each speaker, both teacher and missionary, may experience the indowment of power which is from the Holy One.

Mr. Hoste, after a somewhat lengthened sojourn at Germantown, spent eight days with Mr. and Mrs. Frost, at Lime Rock, Connecticut, where the latter are residing for the summer. The days at Lime Rock were occupied with prayer and conference, Mr. Hoste and Mr. Frost taking counsel together concerning the affairs of the Mission. After this time, Mr. Hoste proceeded to Toronto, thence to Chicago, thence to Los Angeles, and thence to San Francisco and Vancouver. He spent the longest period during this itinerary at Los Angeles, where he had fellowship with Dr. Torrey, Dr. Farr, Mr. Ralph Smith and others. At Vancouver he was the guest of our representatives, the Rev. and Mrs. Charles Thomson. He finally sailed for Shanghai on the Empress of Asia, upon June 3rd. Those of us who have met Mr. Hoste during this recent visit rejoice in his having been in our midst and gratefully thank God for all the blessing he was to us. We shall follow him with ardent prayers, that he may be kept in all his ways and used increasingly to God's glory.

The steamer spoken of above, the "Empress of Asia," will bear to the far east precious freight not

listed as cargo. We refer to the fact that it will contain not only Mr. Hoste but also a large number of other missionaries, and also Mr. and Mrs. Charles Trumbull and Dr. W. H. Griffith Thomas. Mr. Trumbull, as most know, is the editor of the "Sunday School Times" and Dr. Thomas, as also most know, is a Church of England clergyman who was formerly at Oxford, was more lately a professor at Toronto and is now a teacher in Bible schools and Christian conferences. Mr. Trumbull and Dr. Thomas are proceeding to Japan and China, where they are to speak at numerous gatherings, upon fundamental and experimental themes. Many missionaries will hear their messages in the one country and the other, and it is anticipated that great good will be done. We hope that this will be the case and ask our friends to pray frequently and earnestly to this end. We would also ask our friends to pray for Mr. Howard, Mr. Banks and Mr. McQuilkin, who are left in charge of the interests of the "Sunday School Times."

Pure religion is this, "To visit the fatherless and widows in their affliction and to keep himself unspotted from the world" (James 1:27). Paul regards Christianity from the inward point of view, James from the outward. Paul describes its root and stalk, James its branches and fruit. Paul goes down into the heart of the matter, James speaks of what appears on the surface. Paul deals with inherent life, James with manifested life. And it takes both Paul and James to describe Christianity as it really is. For our religion is a composite. It has its inner and outward aspects, its life hidden and its life manifested, its judicial and experimental sides. So the rounded Christian is to be a man of two parts; he is to be rooted in Christ and he is to bear fruit unto the glory of God. In other words, he is to be one who will always be under the influence of voices. He will hear Paul say: "The just shall live by faith"; and he will hear James say: "Ye see then how that by works a man is justified, and not by faith only." And it is by failing to give heed to these two messages that many make shipwreck of their lives. The Roman Catholic hears the words, "by works," and forgets the faith; and often the Protestant, hears the words, "by faith," and forgets the works. There is no doubt of the fact that the former is the greater evil. But the latter is also evil, a very great evil. We Protestants are called upon to remember that we are saved to serve; that the purpose and end of salvation is for us to work out what God has worked in. Anything short of this is a misconception of Christianity and a travesty upon it. Thomas Paine submitted the "Age of Reason" to Benjamin Franklin, asking him if he should publish it. Franklin replied: "Burn it! If the world is so bad with religion, what would it be without it?" We all agree that this is a true saying. But let us remember that the world in spite of religion will be without it unless we make sure to manifest it.



A CHINESE ARTIST'S RENDERING OF THE STORY OF THE RICH MAN AND LAZARUS
AS GIVEN IN THE SIXTEENTH CHAPTER OF LUKE

Here and There

Miss M. E. Standen has returned to her former station, Kaifeng, Honan, but it is planned that for three months of each year she will engage in special work in the outstations of Kwangchow where there is great need and opportunity of Bible teaching among the women. Her work at Kwangchow this year was to be undertaken before the heat of summer.

Mrs. E. Grosart, whose health has been better in lower altitudes than in the high levels of the northern provinces, is being transferred from Hwochow, Shansi, to Jaochow, Kiangsi, where she will assist Dr. Judd as nurse in the hospital. However, the present need for her help in Pingyangfu in Shansi (Dr. Carr's hospital) may have delayed this arrangement for a few months.

Mr. J. H. Goby, formerly of this Mission and now a lieutenant in the British army, has been in charge of Chinese coolies in Mesopotamia.

Miss Ruth A. Smith of Ninghai, Chekiang, who in February was operated on at Shanghai for appendicitis is reported making a good recovery.

Miss M. E. Green, who since her arrival in China in 1914 has given her services to the work of the Mission offices in Shanghai, left by steamer the middle of February for Haiphong, French Indo-China, whence she will go on to Tali, Yunnan.

MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, MAY, 1920

PHILADELPHIA

MISSIONARY AND GENERAL PURPOSES			Date No. Amount			Date No. Amount		
			21-676	\$ 2.00		3-612	\$ 2.00	
			22-678	25.00		613		
			679	100.00		614	1.50	
			682	5.50		615	1.00	
			24-683 Anon.	5.00		616	1.00	
			684	5.00		618 Int.	9.00	
			685	5.00		629	5.00	
			686	7.00		4-624	10.00	
			687	4.45		625	5.50	
			688	5.00		626 Int.	750.00	
			689	3.20		5-633	20.00	
			24-690	3.00		6-635	10.00	
			691	5.00		8-640	25.00	
			692	5.00		641	9.02	
			693	2.00		642	10.00	
			694	2.00		10-647	40.00	
			695	10.00		648	25.00	
			5-628	3.44	3,000.00	654	25.00	
			629	25.00		12-656	15.00	
			630	25.00		13-658	300.00	
			631	6.00		14-660	50.00	
			632	3.00		17-662 Int.	134.17	
			633	10.00		663	157.50	
			634	30.00		664	50.00	
			635	10.00		665	25.00	
			636	5.00		666	10.00	
			637	200.00		667	50.00	
			638	5.00		19-670	25.00	
			639	10.00		20-673	2.50	
			640	10.00		21-675	50.00	
			641	1.00		677	20.00	
			642	1.00		22-680	120.00	
			643	1.00		681	10.00	
			644	1.00		26-701	30.00	
			645	1.00		684	6.00	
			646	1.00		26-704	10.00	
			647	1.00		711	5.00	
			648	1.00		713	10.00	
			649	1.00		714	10.00	
			650	100.00		31-719	2.00	
			651	47.50		720	45.00	
			652	15.00		721	20.00	
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			672	1.00				
			673	1.00				
			674	1.00				

SPECIAL PURPOSES

Date No.	Amount
1-605	\$35.00
606	50.00
607	60.00
608	50.00

TORONTO

MISSIONARY AND GENERAL PURPOSES			Date No. Amount			Date No. Amount		
			13-569	\$ 5.00		31-624	\$ 10.00	
			14-570	10.00		625	100.00	
			571	1.00		627	5.00	
			572	3.00		628	187.50	
			15-575	5.00				
			576	20.00				
			577	10.00				
			17-579	5.00				
			580	4.50				
			581	67.00				
			582	1.00				
			583	1.00				
			584	600.00				
			585	25.00				
			587	750.00				
			20-590	30.00				
			591	5.00				
			592	6.50				
			21-593	5.00				
			22-597	36.00				
			23-598	1.00				
			26-599	5.00				
			601	50.00				
			602	5.00				
			27-603	25.00				
			604	10.00				
			28-605	3.00				
			606	26.00				
			607	2.00				
			608	5.00				
			609	6.00				
			610	6.00				
			611	187.50				
			612	62.50				
			613	30.00				
			614	15.00				
			29-620	50.11				
			618	25.00				
			619	10.00				
			31-622	30.00				
			623	20.00				

SPECIAL PURPOSES

Date No.	Amount
1-527 Anon.	\$ 3.00
5-532	25.00
6-538	15.00
7-542	10.00
10-544	75.00
11-556	5.00
12-560	41.00
13-568	10.00
14-573	3.00
15-574	20.10
17-578	25.15
18-586	45.00
19-588	10.00
20-590	10.00
22-594	10.00
23-597	5.00
24-598	5.00
25-599	5.00
26-600	5.00
27-601	5.00
28-602	5.00
29-603	5.00
30-604	5.00
31-605	5.00
32-606	5.00
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42-616	5.00
43-617	5.00
44-618	5.00
45-619	5.00
46-620	5.00
47-621	5.00
48-622	5.00
49-623	5.00
50-624	5.00
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53-627	5.00
54-628	5.00
55-629	5.00
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93-667	5.00
94-668	5.00
95-669	5.00
96-670	5.00
97-671	5.00
98-672	5.00
99-673	5.00
100-674	5.00

SUMMARY

From Philadelphia—		
For Missionary and General Purposes	\$ 5,848.41	
For Special Purposes	2,311.19	
		\$ 8,159.60
From Toronto—		
For Missionary and General Purposes	\$ 4,217.31	
For Special Purposes	757.41	
		\$ 4,974.72
Previously acknowledged, 1920		\$ 13,134.32
		75,001.60
		\$ 88,135.92

From TUESDAY, June 29, through SUNDAY, July 4, 1920
at NIAGARA-ON-THE-LAKE, ONTARIO, the

SIXTH ANNUAL CHINA INLAND MISSION BIBLE AND MISSIONARY CONFERENCE

NIAGARA-ON-THE-LAKE, PRACTICALLY ON THE BOUNDARY LINE BETWEEN CANADA AND THE UNITED STATES, HAS LONG BEEN A CONFERENCE PLACE.



THE CONFERENCE GROUNDS, OVERLOOKING BOTH THE NIAGARA RIVER AND LAKE ONTARIO, ARE QUIET, BEAUTIFUL AND RESTFUL.

READERS OF "CHINA'S MILLIONS" well know that the China Inland Mission stands for a conservative and reverent adherence to the Word of God and the faith "once delivered unto the saints," as well as for a pre-eminently evangelistic purpose in missionary work. This publication from month to month exemplifies what may be expected at the Conference from Bible teachers and experienced missionaries.

Why, then, come to hear, when one can stay at home and read? God's spirit is truly ever present to bless the prayerful, seeking reader, but the distractions of the world are such that even the morning or evening "devotions" in the private room or family circle, even the sacred hour in church or meeting, have not the power to bring us into the felt presence of God as has the place "apart." Individually and anywhere, we may receive spiritual blessings, but there are often greater outpourings where a number are of "one accord in one place."

Again, the gathering is a testimony. "Let us hold fast the profession of our faith . . . and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together . . . but exhorting one another: and so much the more as ye see the day approaching."

FOR FURTHER INFORMATION REGARDING ROOMS, RATES, OR ROUTES

WRITE THE **China Inland Mission** AT EITHER

237 SCHOOL LANE, PHILADELPHIA, PA.

—OR—

507 CHURCH STREET, TORONTO, ONT.

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EBENEZER

CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918.

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
JULY, 1920

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

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耶和華以拉

JEHOVAH-JIREH



MAP OF CHINA SHOWING CHINA INLAND STATIONS. THE MAP IS DIVIDED INTO 500-MILE SQUARES

CHINA INLAND MISSION

MISSION FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

General Director

D. E. HOSTE, SHANGHAI, CHINA

Director for North America

HENRY W. FROST, PHILADELPHIA, PA.

Council for North America

Henry W. Frost, Chairman

Philadelphia, Pa.

Roger B. Whittlesley, Secretary-Treasurer

Toronto, Ont.

E. A. Brownlee, Secretary

Robert Wallace, Treasurer

Fredric F. Helmer, Publication and

Prayer Union Secretary

J. O. Anderson, Toronto, Ont.

Hercas C. Coleman, Norristown, Pa.

Rev. W. J. Erdman, D.D., Germantown, Pa.

Prof. Chas. R. Erdman, D.D., Princeton, N.J.

Rev. Fred W. Farr, D.D., Los Angeles, Cal.

J. J. Gantshere, Toronto, Ont.

George W. Grier, Montreal, Que.

Rev. Andrew S. Imrie, Toronto, Ont.

Howard A. Kelly, M.D., Baltimore, Md.

Wm. F. McCorkle, Detroit, Mich.

Rev. John McNicol, B.D., Toronto, Ont.

Rev. D. McTavish, D.Sc., Toronto, Ont.

Henry O'Brien, K.C., Toronto, Ont.

Principal T. R. O'Meara, D.D., Toronto, Ont.

T. Edward Ross, Ardmore, Pa.

Rev. W. J. Southam, B.D., Winnipeg, Man.

Rev. D. M. Stearns, Germantown, Pa.

Rev. F. A. Steven, London, Ont.

Rev. R. A. Torrey, D.D., Los Angeles, Cal.

ORIGIN. The Mission was formed with the object of carrying the Gospel to the millions of souls in the inland provinces of China.

METHODS. (1) Candidates, if duly qualified, are accepted irrespective of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (3) No collections or personal solicitations of money are authorized.

AGENCY. The staff of the Mission in January, 1920, consisted of 1,081 missionaries (including wives and Associate members). There are also over 3,500 native helpers, some of whom are supported from the Mission funds, and others provided for by themselves or by native contributions.

PROGRESS. Upwards of 1,800 stations and outstations have been opened and are now occupied either by missionaries or native laborers. There were 6,443 baptized in 1919. There are now about 45,000 communicants. Since 1865, over 70,000 converts have been baptized.

MISSION OFFICES

237 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

MISSION HOMES

235 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

INFORMATION FOR CORRESPONDENTS AND DONORS

Correspondence should be addressed, donations be remitted, and applications for service in China should be made to "The Secretary of the China Inland Mission," at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

NOTE.—Postage to all C.I.M. stations in China (including Shanghai, Chefoo, etc.) is now five cents per ounce from Canada. The rates from the United States remain as they were.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

FORM OF REQUEST.—I give and bequest, unto the China Inland Mission (see note) the sum of _____ dollars,

to be expended for the appropriate objects of said Mission, and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

FORM OF DEVISE.—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

NOTE.—In case the will is made out in the United States, the following words having to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

PRAYER MEETINGS on behalf of the WORK IN CHINA connected with the CHINA INLAND MISSION are held as follows:

Germantown, Philadelphia, Pa.	WEEKLY
China Inland Mission Home, 235 School Lane	Friday 8.00 p.m.
Church of the Atonement, Cheltenham	Wednesday 8.00 p.m.
Ventnor, N.J. (Atlantic City)	
Res. Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave.	Friday 3.30 p.m.
Superior, Wis.	
Res. Mrs. Geo. Hanson, 1206 Harrison St.	Tuesday 8.00 p.m.
Tacoma, Wash.	
Res. Mrs. Billington, 811 So. Junett St.	Mon. Afternoon
Toronto, Ont.	
China Inland Mission Home, 507 Church St.	Friday 8.00 p.m.
Vancouver, B.C.	
Res. Rev. Chas. Thomson, C.I.M. Representative, 1936 Keefer St.	3rd Friday 8.00 p.m.
Bible Training School, 356 Broadway W.	2nd Friday 8.00 p.m.
West Vancouver, Union Church	3rd Friday 8.00 p.m.
Y.W.C.A., Dunsmuir St.	last Wednesday 3.00 p.m.

St. Louis, Mo. **SEMI-MONTHLY**
Res. Dr. Mary H. McLean, 4339 Delmar Blvd. 2nd & 4th Mon 8.00 p.m.

Albany, N.Y., Bible School, 107 Columbia St.	1st Thurs. (morn.) 8.30 a.m.
Buffalo, N.Y., Res. Miss Quadland, 562 East Ulica St.	3rd Tuesday 8.00 p.m.
Lockport, N.Y., Res. Mrs. W. B. Singleton, 189 East Ave.	last Tuesday 8.00 p.m.
Cleveland, Ohio, Res. Miss Z. A. Broughton, 4223 Cedar Ave.	1st Monday 7.30 p.m.
Detroit, Mich., Res. Mr. James Bain, 114 Stanford Ave.	3rd Friday 8.00 p.m.
Grand Rapids, Mich., Wealthy St. Bap. Church, Thurs. preceding 1st Sunday.	8.00 p.m.
Pontiac, Mich., Res. Mrs. Robt. Garner, 90 Oakland Ave.	1st Friday 7.30 p.m.
Laurium, Mich., 1st Bap. Church, Sec. Mrs. Ed. Lee	2nd Thursday 7.30 p.m.
Minneapolis, Minn., Talcott Bap. Chh., 23rd Ave. S. and 8th St.	Thurs. after 1st Sunday.
Bethel, Minn., The Baptist Church	Wed. after 1st Sunday.
Los Angeles, Cal., Res. Mrs. O. A. Allen, 949 No. Normandie Ave.	2nd Monday 7.45 p.m.
Berkeley, Cal., Res. Mrs. Rakestraw, 2518 Dana St.	1st Thursday 8.00 p.m.
Sherwood, Ore., Res. Dr. Foster	1st Tuesday 2.30 p.m.
Seattle, Wash., Res. Mr. O. C. Whipple, 1816 38th Ave.	2nd Tuesday 8.00 p.m.
Bellingham, Wash., Alternately at Y.W.C.A. and Res. Mr. F. M. Mercer, 2132 Walnut St.	2nd Monday 8.00 p.m.

Hallfax, N.S., at various homes. Sec. Mrs. E. L. Fenerty, Armadale	2nd Monday 3.15 p.m.
Montreal, Que., Res. Mr. J. David Fraser, 350 MacKay St.	1st Monday 4.00 p.m.
Ottawa, Ont., At Y.W.C.A. Chairman, Com'd'r. Stephens, 99 Acadia Ave.	2nd Friday 8.00 p.m.
Niagara Falls, Ont., Res. Mr. D. McLean, 5 West Ave.	3rd Friday 8.00 p.m.
Hamilton, Ont., Caroline St. Mission (Rev. J. S. Fritchard, Supt.)	1st Wednesday
London, Ont., Res. Rev. F. A. Steven, C.I.M. Representative, 598 Princess Ave.	4th Friday 3.30 p.m.
Scudler, Ont., Sec. Mr. George E. Peck	1st Tuesday
Bellevue, Ont., At various homes. Sec. Miss A. M. McRae, R.R.1, Brechin, Ont.	1st Wednesday 3.30 p.m.
Winnipeg, Man., Res. Mrs. W. R. Mulock, 557 Wellington Cres.	1st Friday 3.00 p.m.
Calgary, Alberta, Res. Mr. A. L. Forde, 1328 11th Ave. W.	1st Monday 8.00 p.m.
Victoria, B.C., Book and Bible Room, Fairfield, 1st Floor, 1st Monday	8.00 p.m.

Occasional meetings.

CHINA'S MILLIONS

TORONTO JULY, 1920

Fruit in the Year of Drought

The Short Report of the China Inland Mission presented at the Annual Meeting held in London, May 11th, 1920



IN Palestine, west of the Jordan, there are no rivers, only a few perennial streams. In such a country few things are more dreaded than drought. But in Palestine, east of the Jordan, there are at least four rivers fed by numerous springs and tributaries. Here vineyards and orchards abound, and drought has largely lost its terrors.

Yet we are told, by one of the greatest authorities on the Holy Land,* that Israel planted east of the Jordan "had no part in the greatness of the nation, and the kingdom and the church of God were built by western Palestine.

By the watercourses of Reuben, east of Jordan, were great resolves of heart—but they were all barren. As for Zebulun and Naphthali, west of Jordan, they were a people that jeopardized their lives unto the death; their territory in later times becoming glorious as Galilee of the Gentiles. Which things are a parable as well as history. The fruitful lives are seldom the children of luxury and ease, but more often of stern and severe discipline.

Galilee's immense superiority in fruitfulness was not because she enjoyed a greater rainfall—for "during the dry season showers are almost as unknown as in the rest of Palestine"—but because her abode was near to the hills of God, which in secret supplied her wells and springs. "The controlling feature of Galilee is her relation to these great mountains. . . . At the foot of the hills there burst forth all through the summer not only such springs as we have in our own land, but large and copious fountains from three to twenty feet in breadth and one to three feet in depth—some with broad pools full of fish and some sending forth streams strong enough to work mills a few yards away. These fountain heads, as they are called, are very characteristic features of the Syrian summer; in the midst of the dust and rust of the rest of the land they surprise you with their wealth of water." Hence the truth and beauty of the words, "I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon."

In reviewing the past year we feel, figuratively speaking, that we have been dwelling west of the Jordan, and not among the naturally well-watered

fields of the east. But though material circumstances and outward conditions have been adverse, there have been God's streams in the desert. In a very special sense the Mission has proved the truth of the words, "All my springs are in Thee." The year of natural drought and difficulty has therefore not been barren, but the most fruitful in the Mission's history. The dry land has become a place of springs, and the parched land a fruitful field.

THE FIELD

In common with all the nations, China has passed through a year full of perplexity. She still retains one and a half million men under arms, and half her budget is for military purposes. Her politics have continued in the same chaotic condition as before; the disastrous division between north and south has not been healed, but the same selfish intrigues have prevailed. Her own domestic Peace Conference at Shanghai unhappily proved as barren of results as, from her point of view, did the Peace Conference at Versailles. Chinese dissatisfaction with the European Conference resulted in her refusal to sign the Treaty of Peace, and has given rise to an unprecedented mass movement among her students, and an anti-Japanese boycott still vigorously sustained.

Side by side with the rising spirit of resistance against all foreign dictation, China has, nevertheless, allowed herself to become increasingly dependent upon foreign loans, mortgaging her own resources as security. But probably the most disquieting symptom of all has been the widespread recrudescence of poppy cultivation, in many cases with official approval and sometimes in consequence of official commands. It is not too much to say that China is in this matter jeopardizing all that she has gained in one of the finest moral achievements in the world's history.

Yet beneath the barren and disappointing surface of things there are not wanting many hopeful signs of life and future promise. In contrast with the schemes of the militarists, and in spite of perils from underpaid troops, the masses of the people are manifesting considerable stability of purpose; while the growth of public opinion in a national, as opposed to a provincial sense, continues. Our great hope and expectation is that He, who alone can bless a nation, will pour out His Spirit upon China's seed and His blessing upon their numerous offspring. And, thank God, there are not wanting signs that such an outpouring has begun. What a power for good may not China's millions yet exert upon the nations of the earth if they are blessed indeed!

*George Adam Smith's "Historical Geography of the Holy Land."

GOD'S HUSBANDRY

More than fifty years ago the China Inland Mission, as a tender plant, was planted by God in China. Miraculously sustained and blessed by Him, the Mission, like a banyan tree, has spread and cast forth its roots throughout the country, so that its branches now reach from the China Sea on the east to the borders of Tibet on the west, and from the Mongolian plains on the north down to the Burmese frontier on the south. The little one has become a thousand. This is the Lord's doing—there is no other explanation.

During the past year alone there have been added forty-eight new workers to the staff on the field; of these twenty-seven are members of the Mission, and twenty-one associates. Of the members, two were from Great Britain, thirteen from North America, eleven from Australasia, while one was accepted in China. Of the associates, five were from Norway, nine from Sweden, four from North America, while three were either accepted or re-admitted on the field.

During the war the number of workers in China was seriously decreased by death, retirement, and by the dearth of reinforcements. Now, through the increase of the last two years, the total number of missionaries connected with the Mission surpasses by four the record of any previous year. The total stands at 1,081, of which number 765 are members and 316 associates. These workers are located at 243 central stations, with approximately 1,500 out-stations. Before the war there were 227 stations and 1,006 out-stations. For all the growth and extension these new figures represent we give God thanks. May every plant which the great Husbandman has planted in China bring forth fruit abundantly.

GATHERED HOME

During the year 1919, eight honored workers, six of whom were members of the Mission and two associates, were removed from our ranks by death. In addition, sixteen members retired from the work on the grounds of health or family claims. Apart from Mr. J. N. Hayward, whose Home-call was recorded in last year's report, the names of those who have been gathered Home from us are: Charles H. Judd, Sen., George W. Clarke, Mrs. W. F. H. Briscoe, Mrs. John Brock, Miss Isabel Cormack, Sven Carlsson, and Mrs. P. Holé.

These eight workers together represent an aggregate of two hundred years spent on behalf of China and the Gospel. We also mourn the loss by death of Mr. Carl Polnick, the devoted Home Director of the German-China Alliance associated with the C.I.M., and of Mrs. J. W. Stevenson, the aged widow of the late Deputy Director of the Mission in China.

For all these, our beloved friends and fellow-workers who, as trees of righteousness, have graced and blessed the needy fields of China, we give God thanks. Though transplanted to a fairer clime, we pray that the seed of the Kingdom which they have scattered far and wide may continue to bear fruit unto eternal life.

GOD'S SUPPLIES

For many years the financial needs of the Mission have been greatly helped by the cheap price of silver. A little gold has gone a long way. But the white metal has become scarce and dear, and that silver stream has shown serious signs of drought. Whereas in 1915 £1 would purchase eight taels, towards the close of 1919 the same sum would barely buy three taels, and during the early months of 1920, £1 was for a time only equal to two taels and a small fraction.

Such a situation has been a formidable challenge to faith. If the Lord had not been on our side then should we in very deed have been swallowed up by these financial difficulties. It has, indeed, been a year of drought in the silver market; but as the silver supply has become more straitened, God has had mercy on His work and workers, and made the gold flow in more freely. God is not the God of the silver only, but also of the gold; and although the income in sterling has not increased in exact proportion to the scarcity of silver, we do take courage from the fact that the gold income has increased substantially and that the work has not had to be abandoned for lack of supplies.

In the light of these facts let us look at the income as actually received in the various centres during the year 1919.

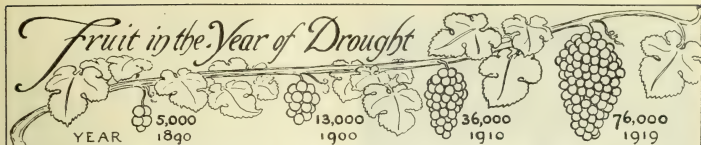
Received in Great Britain.....	\$294,116.86
“ “ U.S.A. and Canada.....	151,878.11
“ “ Australasia.....	36,729.67
“ “ China.....	73,213.30
	<hr/>
	\$555,937.98
Received in China for Associate Missions.....	155,719.89
Total	<hr/>
	\$711,657.87

By comparison with the preceding year, 1918, it is seen that there has been an increase in every country, the Associate Missions included, the figures showing, thank God, an increase of \$123,452.49 in the funds of the English-speaking sections of the Mission, and an increase of \$26,827.28 in the funds of the Associate Missions, making a total increase of \$150,279.78 in all.

What shall we render unto the Lord for all these His benefits? Let us take the cup of salvation, both for ourselves and for all who need it, and call upon the name of the Lord.

If, at the beginning of the war, we had been told that the work could not be continued another five years without the Mission's income being practically doubled, we should have been almost tempted to say, "If the Lord make windows in heaven might this thing be." But God has done it. In the light of these facts we can only feel how sadly we do limit the Holy One of Israel. God has been unto us a God of deliverances, and His mercies call for more faith on our part. We are so tempted to tremble before every crisis, but He does not fail. Should not our prayer be that we may know our God and be strong and do exploits.

But lest we should be charged with conveying a wrong impression, we would not refrain from acknowledging that though the income in gold has so wonderfully increased, the silver income realized



"GOD GAVE THE INCREASE" THE GROWTH OF THE CHINA INLAND MISSION. THE NUMBERS ABOVE THE DATES ARE THE TOTAL CONVERTS BAPTIZED FROM THE COMMENCEMENT UP TO THE CLOSE OF EACH YEAR INDICATED

in China has not been equal to previous years. The larger figures do not mean that the workers in the field have received more than in the past times, even to meet the increased cost of living. There has been hardship and the need of rigid economy, but the point we do desire to emphasize is that God has kept the work alive in time of famine. Days of drought and straitness are the lot of every soldier at one time or another, but if the campaign goes forward, if the positions are not merely held but advance is made, the warrior feels he has his reward. Or, to return to the figure of our title, if a tree lives and bears abundant fruit, it has answered the end of its existence. In nature, drought causes the tree or plant to strike its roots down deeper, and the trials of these years have, we trust, caused us to do the same. We have found, as the facts recorded testify, that God has His own hidden and unexpected springs.

THE JOYS OF HARVEST

The harvest is the husbandman's reward. The fruit also is the tree's justification, otherwise it only cumbars the ground. As we turn from the figures concerning finance to look upon the spiritual results of the year's labor we can also do so, with thanksgiving. It is not without reason that we have chosen as the title of this year's report, "Fruit in the Year of Drought," for the year has been, thank God, the most fruitful in the Mission's history. God has increased our joy so that we rejoice before Him with the joy of harvest.

It is good to look back sometimes and see how the tide of blessing rises. Thirty years ago the baptisms were less than five hundred per annum, twenty years ago they were about twelve hundred, ten years ago they had never exceeded three thousand, whereas now, for the last two years, they have been over six thousand per annum, the actual figures for 1918 being 6,079, and for 1919 approximately 6,500, the highest on record.

To illustrate more fully how the work is being blessed, a diagram will be found at the top of this page showing the total number of persons baptized from the commencement at different periods of the Mission's history. From 5,000 in 1890, 13,000 in 1900, 36,000 in 1910, it has grown to 76,000 in 1919, a goodly increase for which we give God praise. But while we rejoice in these records, we look forward in expectation of greater fruitfulness in years to come. There are many signs that in China the fields are white unto harvest. What more can we desire for that land, as well as for our own, than

that men shall say, "This land that was desolate is become like the garden of Eden."

SUMMER AND WINTER

Every year has its summer and winter. This has been so in China. Trial has been experienced in consequence of certain independent church movements, and by greater audacity on the part of brigands, several of our workers having, at different times, fallen into their hands, though they have mercifully suffered no more than temporary detention and, in some cases, the loss of goods. The recrudescence of poppy cultivation has already been mentioned. The need of more workers has been acutely felt in many districts, and at least three hospitals have been practically closed through lack of a sufficient number of qualified men. How one medical missionary, absent on furlough, feels this the following words reveal:

"It makes me sick at heart whenever I think of it. The little hospital where I have worked these years and where we have seen so many tokens of our Father's blessing, is closed now—medicine packed away, windows nailed up—because there is no one to carry it on."

But though the laborers are few there have not lacked seed time and harvest. Cheering news is received from most centres. There are new and hopeful developments among the tribes, the first fruits from the Chong-kia having been gathered in at Anshunfu, while one worker in Yunnan speaks of another district where 1,200 families among the Nisu, another tribe, have destroyed their idols and commenced the study of Christianity.

Strenuous evangelistic work has been carried on throughout the whole field, sometimes with the use of tents for special missions. Two illustrations of this must suffice. From Lanchowfu a party of seventeen Chinese, accompanied by Dr. King and Mr. Mann, set out for a preaching tour. The party divided into three bands, one band following the main road, the other two visiting the by-paths on either side.

"It was arduous work," wrote Mr. Mann, "for those who took the side paths, as often deep ravines had to be crossed. One day we climbed eight times to get to seven villages, and a few barley sugar drops were all we had to eat. We visited and preached in 127 villages, sold nearly 400 Gospels, and gave away several thousand tracts."

In the Chengku district, in the neighboring province, all the male workers of the church gave one month to an evangelistic campaign, and during the year 196 villages and hamlets were systematically evangelized, over 6,000 homes being personally visited.



THE PAVILION AT NIAGARA-ON-THE-LAKE IN WHICH THE CONFERENCE MET

In many cases the good will of the officials has been generously manifested. In Lanchowfu the governor and other officials of the province contributed over two thousand taels towards the proposed middle school, the governor sending his own son for a time to the Mission's higher elementary school. In Kai-feng the governor's wife on two occasions gave generous gifts to the women's hospital, while in other centres tokens of sympathy and appreciation from the people and the gentry have been received. There are many tens of thousands of inquirers in the various stations of the Mission, and many remarkable openings exist for special missions both to men and women. Practical steps are also being taken by the Chinese church in the matter of self-support, and the use of the simplified script gives promise of much blessing to the church. In Shansi, the Hwochow church aspires by the means of this new script to be the first church in the province without an illiterate member. By last autumn as many as one hundred men and women had, at that station, received certificates of proficiency in this simplified system. The great problem confronting the workers in every part of

the field is not the want of open doors, but rather how to be equal to the opportunity.

From what has been written it will be abundantly evident that the work is progressing rapidly despite all difficulty. It is so easy to fear that because the times are out of joint the work of God will be delayed. It is well, therefore, that we should remind ourselves that God reigns and makes even the stormy winds fulfil His will. Joseph in the land of his affliction became a fruitful bough with branches running over the wall. The fruitfulness of trial has been observed by the scientist as well as by the Christian philosopher. Hardships which have pressed upon the individual plant and animal, even so as to threaten its vitality, have been found to render the species more fruitful. One illustration of this must suffice:

"In the common scurvy-grass, too—remarkable, with some other plants, for taking its place among both the productions of our Alpine heights and of our seashores—it will be found that, in proportion as its habitat proves ungenial, and its leaves and stems become dwarfish and thin, its white cruciform flowers increase, till, in localities where it barely exists, as if on the edge of extinction, we find the entire plant forming a dense bundle of seed vessels, each charged to the full with seed."

And so God's people have no need to fear, though, human nature will naturally shrink from trial. As with Israel in Egypt, so has it ever been with the church of Christ, the more they were afflicted the more they multiplied. It was for this reason that the Apostle Paul took pleasure in necessities. While we do not minimize the hardships and trials of the past year, we rejoice that they have not been suffered in vain. One of the most difficult periods of the Mission's history has been its most fruitful. For the future, therefore, we covet the fellowship and prayers of God's people that we may not fear when heat cometh, nor be filled with anxiety in the year of drought. Rather may it be our ambition that we may not cease from yielding fruit.

The Pre-eminent Christ

A Report, by Miss H. HOMER-DIXON, of our 1920 Conference

THE SIXTH ANNUAL CONFERENCE of the China Inland Mission in North America, held at Niagara-on-the-Lake, from June 29th to July 4th, may well be characterized by the words of our heading, which were its most frequently repeated theme—Christ pre-eminent, above all, through all, and in you all.

The number who attended the conference was larger than for some years and the historic pavilion had its seating accommodation taxed to provide for the many newcomers, whom we welcomed to our midst. It was especially delightful to notice more candidates than usual, with their young lives consecrated to serve Christ in the darkness of China. The evening meetings dealt with that great land, where one-fourth of the whole world's population dwell in slavery to the Satanic hosts, with so few to tell them of the Deliverer. The missionaries home on furlough told of their work and many interesting experiences, and "rehearsed in the ears of the people the wonderful works of God." Especial

mention was made of Chefoo with its excellent schools for the children of the missionaries.

The first afternoon the Rev. F. A. Steven reviewed the conditions in China with the comforting exhortation to "Fear not," no matter how gloomy the world prospects may be. God has shown Himself wonderfully gracious to the China Inland Mission in preserving those in connection with it from the dangers and disasters arising from civil war and brigandage. The glowing faces above the little red button of the China Inland Mission (which the missionaries were privileged to wear) were silent testimonies to the protecting goodness of the Lord, in bringing them through many a valley of the shadow of death to the still waters and green pastures—both literal and spiritual.

Apart from the meetings, the hours of precious fellowship and rest in Christ, when God's people from east and west met on the verandas of the Queen's Royal Hotel will not soon be forgotten. The Niagara Conference may well be called one of

God's "friendship factories." Even the weather seemed laid under tribute, for Niagara was spared the devastating storm that swept the surrounding district on Saturday, July 3rd, inflicting many thousands of dollars worth of damage to the crops, while—unconscious of danger—all were gathered in the pavilion, safe and quiet, as the familiar music of the Twenty-third Psalm arose in peaceful conquest of our hearts.

Gathered by the hand of the Lord, His people met under the shadow of old Niagara's stately trees, by the blue waters of another Galilee, to worship the risen Christ and have a meeting with Him, and they were not disappointed. From beginning to end the days were fragrant with His presence, and to many hearts His nearness was very wonderful. Every speaker had caught the vision of the glory of the Lord, and passed on from Him messages of grace and power. With one accord all united to exalt Christ, in past, present and future. It would be difficult to describe how wonderfully the Holy Spirit interwove the pre-eminence of Christ into every address—for it was manifestly He who chose the subjects and the speakers; and all hearts were bowed before the Savior, whose ineffable glory we realized anew.

The Epistle to the Colossians yielded fresh riches as Dr. McTavish unfolded it before us, showing the fully developed Christian life, with the Lord Jesus Christ pre-eminent in every department, whether doctrinal or spiritual; the same message had been laid by God upon the heart of the Rev. Andrew Imrie, and speaking from Colossians 1:15-19, he swept all hearts with him back into the great empty ages before the world was, that we might behold Christ pre-eminent in the love of the Father, in His pre-incarnate glory. And as magnificent peals of thunder rolled forth their majestic echo of his words, he powerfully depicted the mighty Son of God holding the lightning in His hand, walking upon the thunder clouds, and upholding the universe by the word of His power—the Christ pre-eminent in all creation!

With the calm but tremendous power that is characteristic of him, Dr. Torrey stirred the depths with the vision of Christ as the Pre-eminent Lover of souls, and His infinite compassion that brought Him from His pre-eminence in glory down to pre-eminence in suffering and death, yea, the death of the cross. There were few dry eyes when, with breaking voice, God's honored servant confessed his own cold indifference to the lost ones around as compared with the unsearchable love of Christ for the most repulsive sinner. It was holy ground, for the very heart of God was laid bare to show His passion for souls, and the hush that followed his words told of the heart-searchings among his listeners, as we realized how terribly short we had fallen from the standard of Christ.

In his second address Dr. Torrey gave the Hebrew of Isaiah 9:6, where Christ is called "the Wonder," rather than "Wonderful" as it is translated in the authorized version, and again the thought took possession of us—what an infinite Wonder is the real Christ, the Wonder of all eternity and all existence, the Pre-eminent Wonder of wonders! Is



THE VIEW IS FRONT OF THE CONFERENCE PAVILION

He not the Marvel of all marvels, in His deity, His humanity, His death and resurrection, His love for souls? "And when He comes back, you and I will be occupied forever with this Wonder of wonders; and not only ourselves, but the great multitude of the redeemed will be there, and the angels shall fall down and worship Him that liveth forever and ever—the supreme Wonder of eternity!"

The same thought of worship and adoring contemplation and praise breathed through the exquisite message of the Rev. H. W. Frost, the Home Director of the China Inland Mission, and in the Spirit, with the beloved apostle of Patmos, we were translated into the heavenlies, there to worship our glorified Savior upon the throne. Later on, Mr. Frost gave a most helpful outline of the Book of Revelation, with the glorious consummation of God's purposes of the ages, as revealed in "the last bulletin from heaven."

With his usual grip of dispensational truths and prophetic glories, Dr. Farr, of Los Angeles—another beloved member of the Council, who like Dr. Torrey had come from far to be with us—opened up many new and strengthening thoughts from the first chapters of Acts. He dealt with the ascension and return of Christ, the period of Gospel testimony to the Jews as ended by the martyrdom of Stephen, and the millennial blessings of the great "cosmical Pentecost," when the fulfilment of Joel's prophecy will be universal.

Principal McNicol was led to dwell upon that fascinating but little understood Book of Job, and turning the light of the New Testament upon it, with a master hand he revealed the meaning of the mystery of suffering in the life of God's child. Taking the seven cries of anguish wrung from the heart of Job, he showed the depths of God's mighty love and wisdom answering the depths of human need and finally satisfying them with the revelation of Himself. At the beginning God had dealt with Job's *sin* by the sacrifice that stood for Calvary; but there was still his *self* to be dealt with, and that could only be done by suffering. There was another reason for the fearful tests through which Job passed, namely, the vindication of God Himself, in reply to the Devil's taunt that "it pays to be pious." For the sake of His own honor, and for the honor of Job it was necessary that Job should pass

through such an experience that none could ever say—on earth, or among the vast hosts of angelic beings—that God bribed his servants to be faithful to Him. It was a profound message, that will linger long in those hearts where deep calleth unto Deep.

The unsearchable riches of Christ provided the theme of a later address by Principal McNicol; and the glories and possibilities of the victorious Chris-

tian life, with the quiet confidence of the Christian when Christ is in full possession, were spread before us by Mr. Imrie and Dr. Parry.

And so, with tender words of warning for a final message from Mr. Frost, the Conference closed on Sunday evening, leaving us all with warmer hearts, richer knowledge, more complete consecration and deeper devotion than ever before to our Lord and Savior, the coming and ever Pre-eminent Christ.

How Captured Workers were Delivered from Robbers

By Mr. CARL G. GOWMAN, Taku, Yunnan

A LARGE portion of the central section of Yunnan province has been terrorized by a large band of robbers headed by an ex-colonel of the Chinese army named Yang Tien-fuh. His daring reached a climax when on January 3rd he kidnapped, three days from Yunnanfu, Dr. A. L. Shelton, a missionary working on the Tibetan border in Szechwan. At first he demanded \$50,000 as a ransom, but later he revealed his true purpose of holding Dr. Shelton as a lever to be used in his negotiations with Governor Tang for a pardon and return to office of himself and lieutenants. Negotiations for his release repeatedly broke down, and Dr. Shelton suffered indescribably as he was led night and day over the mountains with the robber band.

On March 4th, at six o'clock in the morning we were startled, at Taku, by wild cries in the village that robbers were coming. Soon our compound was filled with a band of them; before I was dressed I looked down to the school compound and could see them binding Teacher Yen. They called for me to come down, and their first greeting was, "We have been sent by the French Consul to protect you," and then almost in the same breath, "Have you a watch?" In another second my "Radiolite" was snatched away, and we were fully introduced to our guests.

In about two minutes they swarmed all through the house, and the looting began. Nothing that met their fancy was spared, and for over an hour they continued. Everything—the nature of clothing, bedding, quilts, tablecloths, table covers, disappeared into their bundles; clocks, watches, knives, forks, spoons, all went the same way. Great was their glee when they discovered our silver. Some of them had a taste for foreign jams, and seven or eight tins of that disappeared in short order, as also over forty tins of condensed milk. Everything in the way of baking powder, cornstarch, tapioca, arrowroot, etc., was dumped together in a pile in the middle of the floor. The balance of the canned goods were rendered useless by their punching holes in the top of each can. I could fill pages with harrowing details.

After about forty-five minutes, Mrs. Gorman came running to me with the news that they were binding Mr. Metcalf. In a few minutes my turn came. We were bound so tightly that our hands were soon blue. They even made preparations to tie Mr. Metcalf up to a beam to torture him and compel him to reveal the hiding place of the guns which they insisted we had hidden on the place. A few minutes after this, they divulged their intention of taking us along with them. Mr. Metcalf, brave fellow, offered to go in my place if they required only one of us. But they insisted upon both of us, as well as Teacher Yen and Mr. Ho's son and Colporteur Ma from Yunnanfu.

When after an hour and a half the band left the village, every one of the forty-two robbers as well as ten extra men they compelled to go with them, were loaded with plunder from our compound. The number of robbers was accurately ascertained by numerous sorrowing Christians hidden among the trees on the hillside. As we made our way up the hill, we were sad, not so much for ourselves and the wreck of our little home we were leaving, as for the poor Lisu sheep whom we were leaving behind, and we prayed that He, the Great Shepherd of the sheep, would tenderly care for them now that we, the undershepherds were smitten and taken from them in a body.



TAKU. THE MISSION COMPOUND AND SCHOOL IS AT THE FARTHER END OF THE VILLAGE AND THE SCHOOL BOYS ARE MARCHING DOWN TO THE CHAPEL. THE GONG FOR MORNING WORSHIP HAVING JUST BEEN SOUNDED. THE SUN IS SHINING ON THE HILL OPPOSITE

Photograph by Mr. C. G. Gouman

We had breakfast about 9.30 on a bleak spur of the mountain. While waiting for the meal I had prayer with our little band, and the Lord was very near and real and our hearts went out to Him for deliverance. We traveled off and on during the day, the robbers assuring us that we would meet Dr. Shelton and their "big boss," Yang Tien-fuh, that night. About half-past five in the afternoon we stopped at a little hamlet of a couple of homes beside a small stream between two great mountains. Looking down the valley I could see villages we knew, and Christian Miao villages in the distance. We prisoners were herded together in a loft, and after about half an hour or so, when darkness came on, all went to sleep on rough piles of straw, exhausted by the events of the day and hungry for the evening meal which they were only beginning to prepare.

And what of the little flock at Taku? That evening at dusk, Evangelist Yang beat the gong for service. Mrs. Gorman was busy writing letters here and there concerning the robbery. At service, after a hymn, no attempt at preaching was made, all knelt down on the mud floor (many of them lay on their faces before God) and Deacon Ch'i began to pray. He had said no more than two sentences before he began to sob, and soon the whole meeting was doing likewise. Sobbing and praying—weeping and praying—they poured out their hearts to God in prayer for the release of their teachers. Never was such a prayer meeting at Taku.

That evening, after service, they were sitting around discussing matters, and one "doubting Thomas" said, "But really there is no chance of their getting away; the robbers will guard them night and day."

But Yang instantly spoke up, "But when Peter was in prison (Acts 12) there were men carefully guarding him and the Lord found a way of escape, and I am sure that He is able and will do so for our pastors now."

After a few minutes, another doubter remarked, "But even if they do get away, the wolves and other wild animals are so bad this year that there is grave danger of their being devoured on the mountains, with no one ever to know their end."

But Yang promptly replied, "But God was able to save

Daniel right in the midst of the lion's den, and He surely is able to save our pastors from the wolves now.

Thank God for such simple faith and for simple, prevailing prayer!

Almost at that very hour, at Tsaochiatsuen, where we were, a robber came in holding Mr. Metcalf's musical clock, and waking us up, asked to have it wound. This done he went out. I found my sun helmet and remarked to Mr. Metcalf that I thought I would go down below and take a look around, having no idea at the time of making an attempt to escape. As I sauntered out of the door, past the two guards lying by the fire, I thought they seemed strangely still. Passing around to the front of the house, I gazed intently at them from around the corner, but there was no stir on their part. (In fact, they were so sound asleep that one of them burned his coat tail in the fire without discovering it until his jeering companions pointed it out the next day.)

Soon an unarmed robber from an outpost guarding the road about twenty yards away passed by me in the semi-darkness without recognizing or even accosting me. Filled with amazement at this wonderful opportunity to escape, I still pondered—until if I was to make a break for liberty and possibly spend the night on the mountains I ought to have a walking stick with me. Just at that moment my foot struck on something, and stooping down I picked up a fine bamboo rod about four feet in length. I took this as a sign of guidance from the Lord, and in another minute I slid down a ten-foot embankment below me and soon was hurrying away. About a quarter of a mile down the stream I almost ran into an outpost of robbers who were sitting by a fire above the road. I made a wide detour and passed unnoticed.

I must have been gone at least half an hour before my absence was discovered. Then followed the pursuit, and I realized what the runaway slaves in Uncle Tom's Cabin must have felt like. At one time, they passed about thirty years below me on the riverside path, and I hid in a crack in the hillside. They passed on and I climbed the hill. It would take pages to tell all the experiences of that awful night and its many narrow escapes. At one place I went down an almost perpendicular slope tearing my way through the bamboo thickets, and at other times just letting myself go as I slipped down the mountain. When almost to the bottom I heard the sound of the clock at the top of the hill, but it didn't seem to me possible that I could have gone down such a steep place, and they turned back in another direction.

I made my way to the east as I supposed, but at daylight received the biggest surprise of my life when I discovered that I had been going in a westerly direction and that I was in plain sight of the great Yuanmow plain. The Lord had guided my footsteps in that wild night's flight to the safest possible place. In a few hours I was down on the plain, and at ten o'clock in the morning walked into the magistrate's yamen, having been on the road fourteen and a half hours. I think the Lord literally fulfilled Isaiah 40:31 in my physical body that night.

I shall never forget the first meal I had there—for you will have noticed that I did not stop for supper at Tsaochiatsuen. The magistrate proved to be extremely friendly, he having a cousin who is a Christian teacher in our China Inland Mission schools in Talifu, and who was formerly Mrs. Gowan's teacher. The news of the attack upon Taku had been received from messengers sent by Mrs. Gowan. They got to the top of the hill before the robbers did and even saw us from a distance, at our breakfast. Running into an outpost of the robbers on their way back Friday morning they nearly lost their lives, for they were bearing letters from the magistrate to Mrs. Gowan and to the local officials in the vicinity. The letters were carried by one man who kept in the rear of the other two. When this man saw his companions captured he hurriedly buried the letters beside the road, and thus when the robbers searched him nothing was to be found. They kept the three men bound for over two hours threatening to kill them if they were bearing letters reporting the robbery at Taku. Finally getting no information the robbers let them go, and the men upon arrival at Taku gave the message verbally to Mrs. Gowan. I saw these three men Friday morning from the opposite side of the hill and thought at first that they were robbers searching for me.

"There was no small stir" among the robbers after my escape was discovered, when they came to call the prisoners to the evening meal, and for a while they threatened all sorts of things to Mr. Metcalf and others. But their wrath wore off a bit after several hours of tramping the mountains searching for me. Later, however, they took their spite out on one of our Taku Christians, Li Kuang-e, whom they tied up to a beam and beat unmercifully, threatening to kill him in the morning if he were unable to produce me. When they left him, he crawled under a big pile of rice straw and hid himself. In the morning they started a search for him and one of them stood right on his back as he lay at the bottom of the pile of straw. He never uttered a sound, and soon after the robbers left, he came out of his hiding place and made his way back to Taku.

On Friday, after telephone communication with Yunnanfu, it was decided best to send for Mrs. Gowan and Doris to come immediately under escort to Yuanmow to join me. The officials would not hear of my going back for fear I should fall into the robbers' hands again. About noon a messenger was sent to Taku with the news of my escape. This brings just before the evening of the vice consul and the Christian's rejection of the answer to prayer God had given them. About midnight Teacher Yen and young Ho were heard coming down the hill at Taku, singing hymns of praise in order that the villagers would not take alarm and think more robbers were coming.

Mr. Metcalf, on Friday, had been taken on to a place called Mathi, about ten miles from Yuanmow, on the hills, where he met the noted outlaw, Yang Tien-fuh. Mr. Metcalf wrote a letter in English to Taku, presenting the conditions under which Yang was willing to negotiate with the Governor, and Yen and Ho were set free to act as letter-carriers. The robber chief also did the added courtesy of allowing them to ride back with the horses belonging to Mr. Metcalf and me, leaving only Mrs. Gowan's pony with the robbers. Great was the relief when these two returned, and continued prayer was made that speedily the two remaining captives, Mr. Metcalf and Mr. Ma, should be released.

Saturday was an anxious day for me at Yuanmow, as we feared the robbers might take revenge for my escape by returning to Taku. Mrs. Gowan, on her trip into Yuanmow, had pointed out to her the house where Mr. Metcalf and the robbers had stayed the night before. It later developed that the robbers had left the place only about three hours before Mrs. Gowan and her party came along the road. Great was my relief when, just after dark, as I anxiously waited outside the city, the party arrived headed by about forty soldiers. We had been parted two days and a half, but it seemed weeks, we had passed through so many exciting events in the meantime.

But we were not to rest in peace for long. About nine o'clock that evening, a policeman came running into the magistrate's yamen with the alarming news that the robber band had overpowered a small outpost of ten men at Mateoshan, ten miles distant on the edge of the plain, and that there was every prospect that they would make an attempt to enter the city. Everyone looked at me knowingly, realizing that the robbers were doubtless trying to make an attempt to recover their captive who had escaped two nights before. Tremendous excitement reigned in the yamen and city for a while. Within half an hour the hundred Cantonese soldiers stationed there, the hundred-odd militia and thirty policemen were rushed out in fan-shaped formation to meet the robbers. The latter after leaving Mateoshan, turned south and robbed the old city where the yamen was forty years ago, setting fire to several large buildings. The sky was lit up for hours. The robbers, leaving there, stopped at a Lisu village about half-past two Sunday morning.

To return to ourselves back in the city. Desiring to prepare for any eventuality, we had borrowed two suits of Chinese clothes, and planned, if the robbers overcame the soldiers, to try to escape in these disguises. We had also planned on slipping out of the city under a small escort and making for the Yangtze river, a day's journey away, where once across with the boats on the farther side, we could laugh at robbers. But, thank God! it was not necessary to fall back to these "prepared trenches,"

and all being quiet, about cockerow, I lay down and got a little sleep.

In the meantime, the soldiers, scattered out across the plain, engaged the robbers about nine on Sunday morning, just as they were leaving the village mentioned. An hour or two previously Mr. Metcalf and Mr. Ma had made an unsuccessful attempt to escape, rising at daybreak and getting almost a hundred yards away when they met robbers who compelled them to come back. When the soldiers came up and opened the attack, Mr. Ma in the ensuing confusion made a better attempt at escape. He slipped away unnoticed and stumbled into a small pit between the opposing forces—"No man's land," if you please!—and there he lay, with the bullets flying back and forth over his head within reaching distance. When the robbers retired up the hill, he eventually came out of his hiding place and wandered to a nearby village, where he was promptly arrested as a suspicious character. They sent down to Yuanmow about him and upon my confirming his story he was released and joined us Monday at Yuanmow. This left only Mr. Metcalf in the hands of the robbers. During the engagement, he had been forced to ride his horse and go on ahead under close guard, so there was no opportunity to escape.

Tuesday morning, I sent Mr. Yen and several of the others who had come to us from Taku back to the station to look after the place, and I remarked to my wife, "Well, I guess we can get a bit of rest and quietness to-day at last." We did—for about two hours. And then—Oh! the most wonderful of surprises—most amazing of events! In walked Dr. Shelton!

I was conversing with the Yuanmow magistrate in our room when Evangelist Yang and Pih, accompanied by five or six others from Taku, came in with a large, full-bearded man, with a cowboy hat. At first thought, I wondered if it could be the French priest whom the robbers had boasted of having captured, but Yang soon exclaimed that it was really Dr. Shelton, released at last from his sixty-six days of captivity. With the united help of all, for he could not possibly stand alone, we got him to our bed, and soon he was lying there comfortably. One of the first things he said was, "Well, this is the first word of English I have heard for sixty-six days." As soon as we could get the main outlines of the story of his release, the magistrate and I rushed down the street to the long-distance telephone, and in a few minutes, Wuting, Yunnanfu, and soon the whole world knew that Dr. Shelton's captivity was at an end.

And how did it all come about? A few days before the robbers came to Taku, Dr. Shelton, then in the adjoining district of Mo Lien, grew so exhausted that he was unable to ride his mule any longer, so the robbers rigged up a mountain chair for him, carried by four men. Alarmed by the approach of soldiers, the robbers had run for thirty-seven hours on end, until when they arrived at Tanao, a Laka village a dozen miles from Taku, he was so exhausted that he was nearly dead. He declared that he would have died if they had carried him for another day. Apparently the robbers also thought the same and decided to send to Taku, so near at hand, for Mr. Metcalf and myself to act as substitutes for Dr. Shelton.

So about 2.30 in the morning, March 4th, they left Tanao dividing into several bands, one of which came to Taku—as above related—leaving Dr. Shelton in the loft of a barn. The loft was filled with rice straw, but they made a tunnel-like hole through to the back of the loft, just large enough for a man to crawl through, and then inside they made a larger space, taking out a mud brick to serve as a window. There he lay, Thursday, Friday, Saturday, Sunday and Monday until evening, guarded by one of the robbers. That rest of five days saved his life. Monday morning, the guard, seeing that he was reviving and might be able to bear traveling again, left to report to the robber chief.

Monday about dusk, a special representative send by the Wuting official to investigate the robbery at Taku, arrived at the village in a mountain chair, unescorted by a single soldier. The report got around that the soldiers were coming, and the villagers fled, leaving only a few old people in the village. The old man in whose house Dr. Shelton was lying, frozen with fear by the arrival of this representative of the law, came and reported Dr. Shelton's presence to him.



"HILLS UPON HILLS," A "MAIN ROAD" IN YUNNAN CHARACTERISTIC OF THAT PROVINCE. NOTICE THE CARRIER WITH HIS BASKET, RESTING

Dr. Shelton was able to walk, with assistance, to the next village—a village of unbelieving Lisu, by the way. Here the special representative stayed for the night after turning Dr. Shelton over to the Lisu. Eight of these men, some supporting his arms, some pushing from behind, others pulling on hemp ropes fastened around his waist, succeeded in getting him up the mountain to Miliku, a village of Christian Lisu. Here the whole village turned out to help and escorted him to Hehku, where another relay of men brought him to Taku. The Taku people thinking the robbers were coming again, all fled to the woods, but some returned ere long, when they discovered who their midnight visitor was. Not daring to stop long for fear the robbers would return to get him, he slept only an hour and a half, and then started again for Yuanmow. Our people had found two small ponies (the robbers had taken all the horses and mules) and these he rode alternately, starting on the journey at half-past four in the morning. Our men took turns, one on a side, holding him on his pony, and by noon they arrived at Yuanmow—and safety at last.

The next morning at eight o'clock all of us were leaving Yuanmow, under heavy guard, on our way to Yunnanfu. From that time until we entered Yunnanfu, five days later, we were never without a hundred to two hundred soldiers as a guard.

On the road, we received the joyful news, brought by a special messenger, that Mr. Metcalf had made his escape Monday night at dark—the very hour of Dr. Shelton's relief. He had just finished his supper at an adjoining house and was returning before the others to his sleeping quarters, escorted by one of the robbers delegated to keep guard over him. The guard went on ahead into the house, but Mr. Metcalf, taking a daring chance, bolted out of the door into the darkness. He ran down a convenient gully, sided by high banks, thus cutting off the view from the pursuers, who started the

hues and cry about a minute after he got away. Running down to a small but deep river, he crossed on a small tree bridge and ran up the hill on the opposite side.

The pursuers' approach caused him to take refuge in a group of three small trees on a very steep part of the bank, and from there he could see them, armed with over twenty torches, searching for him. Owing to the steepness of the bank where he was hiding, none of the torchbearers got near enough to find his hiding place, and ere long they started searching in another direction. After the searchers had departed Mr. Metcalf thought he heard a slight rustling of leaves below him, and didn't move for fear one of the robbers had remained behind. His fears proved true. One of them apparently had heard Mr. Metcalf rustling the leaves and was waiting for him to reveal his whereabouts. After a long wait the man moved up to the right for a time; later he was heard above, and then to the left. Again he was heard down below, and for hours he and Mr. Metcalf played the "cat and mouse" game.

Finally, about midnight, the moon came up and shone on the village where the robbers were, and they began making preparations for going. In an hour or so bugles were blown and the whole band started off, when "Mr. Cat" rushed out of his hiding place and joined his companions. They had not been gone many minutes when the moon coming over the hill shone directly on the spot where Mr. Metcalf had been hiding. If the robbers had delayed a few minutes longer, his hiding place would have been clearly revealed. And still, some say that the day of miracles is over! Thank God for His delivering power—not only in ancient times, the times of the prophets and apostles, but to-day.

All of us are for the present unable to return to our work, and this condition is likely to continue until Yang Tien-fuh has been effectually dealt with. So it is a time when we are in urgent need of prayer that the Lord may soon grant a condition of peace in this province, that the work in the country stations among the tribespeople may not be hindered. The whole future of the tribes work is at stake. Until this matter is properly settled, country residence will be impossible.

Pray much for the Lisu Christians, that they may be kept during this time of trial and testing—that the Lord will overrule the whole thing for His glory and the purifying of His church and the future propagation of the Gospel.

We have appointed Teacher Yen, Evangelist Yang and the three Taku deacons to have charge of the work during our absence, and they need your special prayer. We are trying to go ahead with three of the schools; the balance will have to await our return. Perhaps the Lord is allowing these things to teach us that the work is His, and to teach the native Christians to rely more upon God and less on their pastors. We are sure that Romans 8:28 will be true in the case of us and the work. What we need is patience to await the Lord's time for demonstrating that all things have worked together for good.

Evangelistic Meetings in Kiangsu

By Miss JESSIE D. HALL

(American Presbyterian Mission, South) Tsingkiangpu, Kiangsu

MISS MARGARET KING arrived on Tuesday, April 20th, and the meetings began the next day; yet for ten days before that, the Christians had come together in groups at convenient centres for daily prayer. The city and nearby villages where we had chapels had been pretty well canvassed with invitations, so the first day there were far more than the chapel would hold.

We had asked the women "pointedly," not to bring children, in fact this request was printed on the invitations, but of course they brought them anyway. There were so many the first day that the adjoining Sunday School room was soon full to overflowing with them. We carried benches from the girls' school and seated the people as closely as

possible. The girls of our school were very anxious to attend the meetings but every day, except one, most of them had to come out of the chapel proper to allow "outsiders" to get in.

The Christians went out at the close of the afternoon meetings to give out tickets for the next day. The school girls were so eager to help in this, we decided to let lessons rest a few days. Of course they could not go out by themselves, but there were women glad to take them in groups and they worked till dark every day. This was Miss King's suggestion and we were well repaid, reaching people with whom we had never got into touch before.

The time set for the afternoon meeting was half-past three, but there were people there every day by two. The bible-women did good work talking to those who came early. It was a sight to rejoice one's eyes to see groups all over the chapel being earnestly talked to by women and the older school girls; and I have never seen women listen as they did at the general meetings.

Every day, at the close, Miss King asked all who really believed in Jesus and wanted Him to save them, to stand. The first day, as soon as anything was said about it, they all wanted to stand; but she asked all to be seated again while she made it more plain what they were to stand for. Then to "make assurance doubly sure" she asked those who stood up to come up to the platform and give their names and addresses.

As soon as the meeting was dismissed every day, there was an invitation given to all who cared to hear more or to ask questions to remain, and it seemed to me that the "big half" stayed. Again all available Christians talked to them and Miss King worked till nearly dark every day. Very often, too, there were those who came to her room to talk with her before the meeting, so it is a marvel her physical strength held out.

Sunday, the last day, every corner of the city had been reached with invitations. I am sure there were between five and six hundred, counting children and all. The chapel will only seat about four hundred. Among those who came after there was absolutely no room to squeeze in, were several ladies whom we had often invited to church but who never came. We felt badly to have to put them in with the children but there was nothing else to be done. However they did not seem to take umbrage, and stayed to the after meeting.

We had planned to have, that day, a special meeting after the regular meeting, for all those who had stood up and said they wanted to be saved. With those of the last day there were in all fifty-eight. But we could not dismiss the meeting. The people would not go! We talked to them in groups a while, then told them there would be another meeting on Tuesday (our regular weekly evangelistic meeting) and asked them to go. Seeing them still loath to leave, Miss King finally told them we were going to have a meeting with those who had stood up, so there could be no more talking, but if anybody cared to stay she might sit still and listen.

At that all who were left moved nearer the front. Some who had got as far as the door, hearing that

they might stay, came back with the remark, "We can hear some more. Of course we can be quiet." It was pathetic, the way they did not want the meeting to come to a close.

It was six o'clock when we left the chapel that evening, and at half-past six Miss King met with the bible-women and girls' school to give us some help as to how to teach the women who had just made a start in their Christian lives. It was a long hard day for her, but what joy to look back and think of all those women started on the right road and to realize that hers was the hand of Evangelist who had pointed them to the wicket gate!

By Mr. R. A. McCULLOCH, Antong, Kiangsue

We are glad to have passed out of the winter (which was a long one) and to have reached the spring (which has been slow in coming). After our provincial conference at Yangchow we had Mr. Mathews of our Mission for ten days' Bible classes and he was greatly appreciated. Then the Misses King and Lajus came from Yangchow, Miss King for evangelistic meetings among the women and Miss Lajus to teach the script. Both these ladies seemed to think, on leaving, that it was well worth coming and we think so too. About fifty women stood up in Miss King's meetings and said they would follow the Lord Jesus. Miss Lajus had classes each day numbering from thirty to forty. Some of these have got a good hold of the script and can read it.

Mr. and Mrs. Saunders came a few days later than the ladies and Mr. Saunders held meetings from Thursday till Sunday, three meetings a day. At the close of each evening meeting Mr. Saunders asked those who were willing to confess Christ and had not yet done so, to stand up. In all fifteen men and eight women did so. It was helpful and interesting to watch the struggle evidently going on in the hearts of some and then to see them stand up saying clearly and definitely, "I believe in the Lord Jesus." Nearly all the men who thus stood up are inquirers who have been coming for some time but had not yet taken this definite stand.

Everything seems very quiet since these meetings as the country folk are very busy sowing their beans. One Saturday afternoon we had baptisms—five men and five women. These were examined last year. We hope to receive twenty or thirty more in the autumn.

One of the men baptized is the direct result of last year's special evangelistic effort. He did not hear the preaching, but his little son was given some of the tracts and took them to his father, who was convinced of the truth. He has been a great gambler and there is always danger that he will fall into gambling again unless very watchful. He has the making of a leader if he goes on steadily. Will you remember him in prayer? His name is Wang Kin-kang. He is giving a room for Sunday services. This is a school room through the week.

We have been much grieved by the failure of one of our Christians who has yielded to pressure from relatives and has given his son who died recently, an absolutely heathen burial with all the false things connected therewith. Then, we have just

heard of a woman who has turned from being a member to become a medium for evil spirits. Truly we see the power of evil working in our midst, as well as the power of God.

There has been a great deal of sickness throughout the district for the last five months. Our evangelist, Chu, lost his little grandson after an illness of three days. One of our deacons lost a son and a daughter last year, another one his second son, and still another his wife. In one small village where we have an outstation eleven children died out of four homes all within a few weeks. This has given quite a setback to the work there, as they cannot understand why God should allow children of Christians to be taken like this.

The Trip to Tengyueh

By Mr. ALLYN B. COOKE, Tengyueh, Yunnan

I WAS three months on the way to Tengyueh; one month actually on the road, and two months at Talifu waiting for suitable weather. I left Yunnanfu Wednesday morning, June 25th (1919), with Mr. Booth, Mr. Allen's son Willie, and two Chinese Christians. After a short day's journey, we reached Anningchow, an outstation. In the evening I played my violin on the street until we had a crowd of two hundred or more people, then Mr. Booth and the two Chinese brethren preached to them. After this they were invited into a preaching service and there was not standing room. All of us spoke, though of course I did not speak long. Six men gave in their names as inquirers, promising to come the following morning at eight o'clock for special instruction. I do not know how many of them came, for I left at seven o'clock on the next stage of my journey. Mr. Booth and Willie Allen stayed to see them, going back to Yunnanfu later in the day with one of the Chinese brethren. The other went along with me to cook and to manage the coolies. Except for two evenings we had meetings in chapels we had a service on the street every night until we reached Talifu.

At Tshuhsiongfufu, about half way from Yunnanfu to Tali, there is a mission station conducted by Miss Morgan, an independent worker formerly in our Mission. At the time we passed through, she was away. The Christians, however, were very kind to us, and did all they could to make us comfortable. The evangelist and his wife insisted that we stay a day with them and one of the Christians, a barber, brought us a chicken.

In the afternoon we visited a temple and saw people going through idolatrous performances in the hope that the god would send rain. As I looked I could not keep back the tears. To have seen these people for whom Christ died, bowing down before wood and stone images because no one had told them of His love, surely would have touched any heart. Will you not pray for them, and for thousands of others like them?

The following morning on leaving we tried to get the evangelist to take money for having entertained us but he absolutely refused.

As we crossed the plain we noticed how dry the ground was and how late the people were in getting their crops planted. As we went, we prayed that God would send them rain.

Before we reached Talifu, we were almost sorry that we had asked for rain, for it rained the last four days we were on the road. The roads became so slippery that I could hardly stand up. The only time when I was sure of my footing was when there were rocks in the road. It made me think of Christ as the rock on which we stand secure. All other ground was slippery and uncertain.

Finally, we reached Talifu, and you may be sure I was glad to see someone with whom I could hold an intelligible conversation. Mr. and Mrs. Hanna were very kind, making me feel as though I was at home. The man who had escorted me refused to go any further, so I could not go on. Later we heard that Mr. Fraser would be coming to escort Pastor Ting Li-mei from Tengyueh to Talifu; hence it was deemed wise for me to wait for him. Thus, I was not only able to see the regular work at Talifu, but also to take part, in a small way, in the two weeks of special meetings held there by Pastor Ting.

Immediately after these meetings, Mr. Fraser and I started for Tengyueh. The first day or two we had little or no trouble, but the third day it rained again. The pack trains which are continually passing, cut the roads up so that they resemble washboards. Since there are no wheeled vehicles, the ridges run across the road, instead of parallel with it as they do at home, and the ruts being full of muddy water, the horses not seeing how deep they are often stumble. Sometimes they try to walk on the ridges, but are sure to slip. My horse fell several times and threw me into the mud.

Despite the condition of the roads, I enjoyed the trip very much for the scenery was wonderful. Mr. Flagg met us four days' journey away from Tengyueh, at Yungchang. Here Mr. Fraser stayed to look after some business, while I went on to Tengyueh with Mr. Flagg.

From there on we had a very pleasant journey. I was glad to know that we had at last reached the place which was to be our home, and it was a joy to settle down to regular work again.

We are looking to the Lord for great things for Tengyueh. Even now there are signs of "abundance of rain," but we need much believing prayer on the part of friends at home in order that God may have His way here.

Pray that the Lord may thrust forth laborers into this harvest field. More-noticeable than anything

else in the trip across the province was the scarcity of workers, for we crossed great plains where there was absolutely no witness.

A Practical Prayer and a Restraining Dream

By Mr. A. GRACIE, Yungking, Chekiang

OUR visits to the homes of the members supply us with many pleasant experiences. Our hearts are often cheered to mark their simple and sincere faith in God. One day I was standing speaking to a Christian woman, when she pointed to a fat pig rolling in the gutter, and said there was an epidemic among the pigs in the summer when nearly all her neighbors' pigs were attacked by the disease and died.

"But," said she, "I knelt down and prayed for mine, and told the Lord I was feeding it for my son's wedding feast, and asked Him to have mercy on us. And the Lord heard the prayer and saved my pig from being struck down by the disease."

A month later I was at the marriage, and some of the savory dishes placed before us were filled with the pork from this very pig! They were all rejoicing at the divine interposition on their behalf. Being poor people it would have been a great loss had the pig died.

Mr. Chong, who used to be a notorious gambler and is now a deacon in the church, paid us a visit the other day. He told us of an old woman in his village who gave promise at one time of becoming a Christian, then went back and left off attending the meetings. But just lately being taken ill, she became concerned about her soul's welfare. Deacon Chong spoke to her and she found peace in believing, only she was troubled at not being baptized as the Lord commanded. It being too far to send for me, the deacon with a few of the members met together and had prayer and then took water and sprinkled her. Shortly after she passed quietly away.

One of her daughters who had come to see her, upon hearing that her mother was to have a Christian burial, made a great fuss, vowing she would invite the priests and observe the usual heathen rites. However, that night she dreamed she saw her mother being taken up to heaven in a beautiful sedan-chair and receiving a warm welcome into paradise. On awakening, she said that was enough, her mother had entered the happy abode without the aid of the priests and that she would agree to her mother being buried in a Christian manner.

Our Shanghai Letter

By Mr. JAMES STARK, Secretary of the China Council, writing on May 21st, 1920

Disturbed conditions are reported from several of our centres. No further news has been received concerning the fighting between Tsinchow and Longchow, in Kansu and Shensi, respectively, to which I referred in a previous letter; but Mr. Hagqvist, writing from Sianfu on May 7th, says

the political situation in the latter province is very serious. There has been fighting between brigands and soldiers, many being killed on both sides. The relation between the Tuchen and Hsu Lan-chow, the commander of the Fengtien troops, is very strained, and it is the general

opinion that there will soon be fighting between them, which will have grave results, as both sides are said to be well prepared. At Fengsiang, fighting between rebel soldiers and government troops had already begun on the 3rd of May. Mr. C. H. Stevens writes:

"The people are being treated scandalously by marauding soldiers; not only have their grain and fodder been largely commandeered, but the soldiers visit the villages in bodies, looting, extorting and torturing to such an extent that many of these poor folk dare not spend the night at home. If things continue thus, I am afraid many will soon be in a desperate state for food, raiment and money."

From Pachow in eastern Szechwan, Mr. Porter reports that at the beginning of March the surrounding country was in a state of unrest. Brigandage was prevalent, and fighting had taken place. The Red Lamp Society had been causing trouble, and many of the people had suffered at their hands. Mr. Porter writes:

"The military leader here is the brigand chief Chieh Chih, the trouble of the Kwangan district a few years ago. He has a great many soldiers under him. We have had no rain now for some months, and the crops are suffering. There is scarcely enough rice for the people, and the price of food is almost prohibitive. The people are fearing a bad harvest, so with brigandage, military oppression and opium the prospects are bad all around for everybody."

On the upper Yangtze the conditions are very bad. Mr. Hockman experienced considerable difficulty on his way back to eastern Szechwan. He joined a party of missionaries of another Mission, and their boat was attacked and had to fight its way through. In a letter received from Mr. Squire, written from Ichang on March 31st, he mentions that some members of the American Baptist Missionary Union were stopped by robbers who fired at their boat, killing one of their boatmen. The robbers came on board, and opening their boxes took off almost all their stuff. As the robbers were climbing up the bank, some soldiers arrived and fired on these men, who dropped their loot and fled, whereupon the soldiers gathered it up, carried it off to their own boats and distributed it amongst themselves. Dr. Humphreys, the leader of the party, however, went to the yamen, and succeeded in recovering a good deal of the stolen property.

In a further letter received from Mr. Squire yesterday he reports the arrival of some missionaries of the Canadian Methodist Mission at the C.I.M. landing stage in Ichang at half past nine at night, with eight steamer trunks. As soon as two of them had been landed, several soldiers appeared and demanded that the boxes be opened for inspection, saying they had to see whether there was any contraband. The owners protested that they were missionaries and had no contraband, but the soldiers still insisted that the boxes should be opened. They were asked to wait while the keys were fetched from the C.I.M. house; but this they refused to do. They then had a short consultation and some of them went off, soon reappearing with reinforcements armed with clubs which they used in

battering the boxes to pieces. Mr. Fawcett Olsen of the C.I.M. attempted to make his way to the Mission house, but was very roughly seized by the soldiers, one of whom struck him on the back. Another drew a knife and threatened him if any resistance were offered, while yet another stood on guard brandishing a club, daring him to try to go for help. As the lids of the boxes gave way, the soldiers excitedly gathered around and Mr. Olsen took advantage of the opportunity of slipping into the darkness and reaching the Mission house. He gave the alarm, and with Mr. Squire set off to go to the Consulate; but on reaching the gate found a cordon of soldiers drawn up, preventing their exit. However, these soon retired and the two missionaries went and notified the Consul who promptly went off to the military camp and after a little delay received an escort of a dozen soldiers, who proceeded with him to the landing stage. Meanwhile the soldiers had departed, carrying off two big steamer trunks. The next morning one of the trunks was found a little way along the bank, smashed beyond repair and completely empty. Alongside of it was a soldier's identification tag and two soldiers' hats.

Mr. Squire writes:—"A reign of terror now exists in Ichang. Dozens of soldiers roam about the foreshore every evening, robbing unlucky people, who seek to embark or disembark, until the people are scared to go near the shore after dusk. Surely it is time the Government withdrew these soldiers who are a menace not only to the native but also to the foreign community."

In Southern Shansi, Dr. and Mrs. Howard Taylor's ministry was greatly appreciated, and during their visit to Hungtung a number of boys in the Mission school professed conversion. Mr. Lutley mentions that, next term, he is expecting considerably over a hundred boys in the higher primary and middle schools. I would ask your special prayers on behalf of Mr. Hogben of Hingcheng. Honan, who has been appointed principal and will be taking up his duties at an early date.

Self-support. Recently, several letters have been received, indicating encouraging progress in the realization of our ideal of self-support in the Chinese church. Mr. William Taylor, Superintendent of northeastern Kiangsi, informs us that in his district there are something like 70 Chinese paid workers, and that some 17 are now wholly and 24 partly supported by the local churches. In Hunan, Mr. Heinrich Witt, the Superintendent of our Liebenzeller Associate Mission, informs us that eight outstations in the Paoking district are now self-supporting, while the central church pays the salaries of four preachers and two bible-women. In the Yuanchow district the outstations are also self-supporting.

A Visit to Kum Bum. Mr. G. K. Harris writes, saying that early in March, he paid a visit to the Tibetan

lamasery, Kum Bum, one of the church members accompanying him. He reports a fairly good sale of Scripture portions in five languages, and not a few opportunities for witnessing for Christ.

Evangelistic Missions. God's blessing has been attending Miss Gregg's missions at the English Baptist Mission stations in Shantung. A lady at one of these recently sent a cheque for \$100, as a thank-offering. On April 6th, Miss Gregg wrote, "In Shantung so far, 353 have given in their names." There has been much encouragement in connection with Mr. Darlington's evangelistic missions at some of the eastern Szechwan stations. Mr. G. T. Denham, writing from Liangshan on March 31st, says:

"Humanly speaking, many things were against us, and the devil did his best to hinder and oppose, but God was with us and gave victory. A real spirit of interest and inquiry was manifested, and 150 men and about 12 women either promised to join a Bible class or made decision for Christ. This is indeed something to praise God for. Since the mission I have had three classes with these men. On two afternoons we had special meetings for the gentry and it was fine to see the county magistrate and the leading gentry, together with high military and civil officials, in the church listening to the Gospel. Some showed genuine interest and two or three have been coming since. Two who gave in their names have both sent two sons to our school."

Turning to western Szechwan, I select an extract from a letter received from Mr. A. Grainger, of Chengtu: "I began evangelistic work in the schoolroom of the Bible School here. We hold meetings four evenings a week, open to men and women. The attendance, in spite of wet weather, has been encouraging, and the room, which is seated for sixty or seventy, is usually full. The people in our own neighborhood, whom we in the past have longed to reach, are coming in freely. The annual fair has commenced, and a mat shed has been erected for evangelistic work. This will be carried on daily by the various Missions in this city, for five or six weeks. Wednesday is C.I.M. day, and we began work to-day. The tent was filled with both men and women for three hours, while we kept up a continuous stream of preaching. Many tracts and books were sold and distributed. Personally, I sold forty gospels. This is a great seed-sowing time."

Mr. C. H. Stevens reports special meetings conducted at Fengsiang in Shensi by Pastor Wang of Hingping, last month. Between one and two thousand specially printed invitations were circulated, and the response was most encouraging. The number who daily heard the Gospel was well over one thousand. About forty new inquirers were added to the list, and most of these are individuals who had been previously exhorted or prayed for.

Editorial Notes

A SMALL book has recently been written by Mr. Marshall Broomhall, the Mission Editorial Secretary, which promises to fulfil a real need for a missionary publication in behalf of the young. It is entitled, "Hudson Taylor: The Man Who Dared." It is a brief story of Mr. Hudson Taylor's life, its salient episodes being touched upon in a most fascinating way and the whole being inspirational in character. In fact it is the kind of book that a Christian father would like to read on a Sunday evening to his children gathered about him, for he might be sure that his children would be profited in the hearing and that he himself would be blessed in the reading. The book will shortly be on sale at the offices of the Mission, at fifty cents a copy, postpaid.

Reluctantly, the price of "China's Millions" has been advanced to 75 cents a year in place of 50 cents as hitherto. We believe everyone will understand the necessity of such a change under the prevailing conditions which have so greatly increased the cost of production of all printed matter. The advance of our price has long been deferred. As our widest-traveling representative, this magazine goes to practically every State and Province on the North American continent, carrying a testimony of this Mission's faith in God and God's Word, and recording God's answers to this faith and His appeal to His people for help in prayer "against the mighty." We hope the circuit of this silent deputation worker will not be seriously shortened or many places be closed because of this unavoidable increase.

We are thankful to say that the number of persons now offering to the Mission for service in China is somewhat greater than it was during the years of war. But our candidates are still mostly women, and the expectation that the war would develop the heroic in men and would lead them in days of peace to seek service abroad does not seem to have been realized. We thank God for the women, for they are most profitable to God in carrying the glad tidings to the regions beyond. However, we long to see men coming forward, for they can do a work in evangelizing and leadership which the women can not fulfil. We need, just now, among other men, at least seven medical men. Where are they all? What has befallen them that they do not realize the Master's command, the need of the heathen, and their own priceless privilege of service. May prayer be made in this matter.

There are at home in the United States and Canada at present a considerable number of missionaries on furlough. These have a glad testimony to give of what God has done for and through them in China. Young people need to hear such witnessing that they may have new conceptions of life. Older people need to hear the same that they may be quickened into newness of prayer and gift. The church at large needs to hear such that it may be

revived from indifference and sloth and led out into active service at home and abroad. But we cannot force our missionaries upon people. We and they must wait for invitations to speak. We pray that open doors may be set before them. Will not our friends help God to answer prayer by giving them opportunities for service? We do not ask for conspicuous appointments. The humble places are often the best, such as a prayer meeting or a young peoples' meeting. This is a suggestion which we make in the hope that China may be more largely blessed.

Another annual conference has come and gone. And yet such a conference as we have had this year, while it comes, never goes. How can it do so, when eternal verities have been experienced? Such indeed was the case this year. Every conference, because it is the newest, seems the best. But this really was the best. It was so in the weather, in the attendance, in the speaking, in the fellowship and in the spirit. This last is a vital element in a conference. It is easy to obtain all the outward assemblage of favorable conditions, but if the spirit is lacking there is no fullness of joy. This was not the case this past year; but quite the contrary. In speakers and listeners alike there was the unction of the Holy One and hearts were glad in Him. We praise our Father, therefore, for answered prayer. He has filled us with good things and we have separated satisfied with Him. It is now for us to live for Him every day and all the days. May it be with new dedication of heart and life for China, and hence with new fruitfulness for that land.

"As my Father hath sent me, even so send I you" (John 20:21). A lady missionary at the recent conference held at Niagara told the following story. A certain man in England had a son. Being an earnest Christian he dedicated him to God for the foreign field. But the child, when he grew up, had ideas of his own and chose to go into Government service. He was successful and went higher and higher up until he became a diplomat. A friend in speaking to the father inquired about his son, asking him what he was doing. He replied as follows: "When my son was born I dedicated him to foreign service, desiring him to be a missionary; but he has dribbled down to being an ambassador." What a wonderful utterance this was. What a true conception of things that father had. How noble it was to give his boy to God and how splendid it was of him to count the highest post of honor his Government could give him as nothing compared with the high and holy office of a missionary. Few indeed are the Christian fathers who would have looked at things from this father's standpoint. And yet it is God's view of life. Is it yours, dear father and mother, you who have a child to give? May you be granted grace to see as God sees and then to do as God did when He gave His only begotten Son to you.

Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Praise God for "fruit in the year of drought" (page 99).

Thank God for past blessings showered upon the Mission and pray earnestly for the future "that we may not cease yielding fruit" (p. 102).

Give thanks for blessing received at the Niagara Conference, 1920, and ask that God may use it still further through the messages given (pp. 102 and 111).

Thank God for His deliverance of missionaries and native helpers from the hands of robbers in Yunnan (p. 104), and **pray** for the unsheltered Lisu and that the Lord "may soon grant a condition of peace in this province" (p. 107).

Give thanks for the success of evangelistic meetings in Kiangsue, remembering that the Enemy resists these gains of the Lord's work, and specially praying for Wang Kin-kang and afflicted Christians (p. 108).

Pray for the work in Tengyueh and workers for the great unoccupied fields of West China (p. 108).

Pray that God will overrule the disturbances in China, keeping His servants in peace and protecting their work (p. 109).

Pray for workers taking up school duties in Hungtung, Shansi (pp. 110 and 112).

Praise God for the success of evangelistic missions, asking His blessing on the seed sown (p. 110).

Pray for more "willing workers" to offer for service in China, especially for men, including seven much needed doctors. (p. 111).

Pray for workers entering into new duties on the mission field (p. 112).

ARRIVALS

June 16th, 1920, at Vancouver, Dr. and Mrs. A. W. Lagerquist and two children, and Mr. and Mrs. H. Olson and three children from China.

June 21st, at Vancouver, Miss R. Jeffery, from Shanghai.

DEPARTURES

July 3rd, 1920, from Montreal, Miss R. Jeffery, for England.

July 10th, from Vancouver, Mrs. Robert Gillies returning, with Miss Eva McCarthy, to China.

July 11th, from Montreal, Mr. H. G. McMaking, for England.

BIRTH

May 5th, 1920, at Sichow, Shansi, to Mr. and Mrs. J. H. Mellow, a son, Clifford.

MARRIAGE

May 1st, 1920, at Yunnanfu, Yunnan, Rev. H. W. Flagg to Miss Minnie E. Green.

HERE AND THERE

Miss C. E. Chaffee, formerly of Stamford, Conn., has been assigned to Changteh, Hunan, the station of Mr. and Mrs. E. J. Bannan.

Miss Jennie B. Powell, from Toronto, has been assigned to Anjen, Kiangsue.

Miss Ruth Benson has been appointed to central Shansi, the particular station to be chosen later by the superintendent, Mr. Lutley.

Miss Hazel E. Barney, from Springfield, Mass., has been sent to the work at Chungking, the main centre of the work in West Szechwan at which Mr. and Mrs. H. E. V. Andrews are at present located.

Miss Esther B. Bushy, formerly of Minneapolis, is temporarily serving in the Mission offices at Shanghai owing to pressing need of assistance there.

BAPTISMS

Baptisms to the number of 717 have been reported (up to April) in 1920. Among these there have been the following: 113 (in two months) in Yunnanfu, the station of Mr. H. A. C. Allen, where Mr. George Booth and Miss Dorothy Allen are working; 80 in Yencheng, Honan, the station under Mr. Lack, where Miss Griffith is also engaged in work; 44 in Yuan-chow, Kiangsue, the station of Mr. and Mrs. Robert Porteous, Mrs. Lawson and Miss Gemmell; 34 (in two months) in Yenchow district; 13 in Kiating, Szechwan, where Mr. and Mrs. Ririe are in charge; 8 in Kweiki, Kiangsue, where Miss Rough is located under Miss Marchbank; also 76 from three small stations among the tribespeople of Yunnan.

In May the baptisms reported for this year, 1920, numbered 1,121. In Kweichow, 165 were reported from Koppu, and 23 from Anshun; these are doubtless among the tribespeople.

MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, JUNE, 1920

PHILADELPHIA

MISSIONARY AND GENERAL PURPOSES	Date	No.	Amount
	22-	791	\$ 100.00
		792	5.00
		793	.50
		794	2.22
		796	5.00
	23-	798	3.00
		799	2.00
		800	5.00
		801	6.00
	24-	802	50.00
		803	4.00
		805	2.00
		806	25.00
	25-	807	5.00
		810	1.00
		811	1.00
	28-	814	3,000.00
		816	50.00
		818	10.00
		819	75.00
		820	30.00
	29-	821	500.00
		823	25.00
		824	14.00
		825	1.00
		826	81.00
		828	47.50
		829	15.00
		830	22.67
		832	353.09
		833	7.00
		836	250.00
			\$5,996.86
SPECIAL PURPOSES			
	2-	725	\$ 10.00
		727	5.00
		728	5.00
		729	5.00
		730	5.00
		731	5.00
		732	5.00
		733	5.00
		734	5.00
		735	5.00
		736	5.00
		737	5.00
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		828	5.00
		829	5.00
		830	5.00
		831	5.00
		832	5.00
		833	5.00
		834	5.00
			\$2,058.75

TORONTO

MISSIONARY AND GENERAL PURPOSES	Date	No.	Amount
	10-	667	\$ 5.00
		668	10.00
		669	10.00
	11-	670	1.00
		671	1.00
		672	1.00
		673	1.00
		674	1.00
		675	1.00
		676	1.00
		677	1.00
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		712	1.00
		713	1.00
		714	1.00
		715	1.00
		716	1.00
		717	1.00
		718	1.00
			\$1,144.45
SUMMARY			
From Philadelphia—			
For Missionary and General Purposes.....			\$ 5,996.86
For Special Purposes.....			2,058.75
			\$ 8,055.61
From Toronto—			
For Missionary and General Purposes.....			\$ 903.75
For Special Purposes.....			1,144.45
			2,048.20
Previously acknowledged, 1920.....			\$ 10,103.81
			88,135.92
			\$98,239.73

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EBENEZER

CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
AUGUST, 1920

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

耶和華以拉

Jehovah-Jireh

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"A CITY SET UPON A HILL." THE ONLY HOSPITAL IN THE PROVINCE OF KANSU—WITH ALL ITS TWELVE MILLION PEOPLE—AND GIVEN BY THE BEQUEST OF A YOUNG MAN WHO HIMSELF WAS PREPARING TO BE A MISSIONARY IN CHINA. THIS, THE BORDEN MEMORIAL HOSPITAL OF THE CHINA INLAND MISSION, IS SITUATED ON THE BANK OF THE YELLOW RIVER OUTSIDE THE NORTH GATE OF THE CITY OF LANCHOW, KANSU. THE PHOTOGRAPH SHOWS THE MEN'S IN-PATIENT DEPARTMENT, WITH SEPARATE MOSLEM WARDS ON THE HIGHER LEVEL AT THE BACK.

By courtesy of the "Missionary Review of the World," New York

MISSION FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

General Director

D. E. HOSTE, SHANGHAI, CHINA

Director for North America

HENRY W. FROST, PHILADELPHIA, PA.

Council for North America

Henry W. Frost, Chairman

Philadelphia, Pa.

Roger B. Whittlesey, Secretary-Treasurer

Toronto, Ont.

E. A. Brownlee, Secretary

Robert Wallace, Treasurer.

Frederic F. Helmer, Publication and

Prayer Union Secretary

J. O. Anderson, Toronto, Ont.

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Rev. Fred W. Farr, D.D., Los Angeles, Cal.

J. J. Gartshore, Toronto, Ont.

George W. Grier, Montreal, Que.

Rev. Andrew S. Imrie, Toronto, Ont.

Howard A. Kelly, M.D., Baltimore, Md.

Wm. F. McCorkle, Detroit, Mich.

Rev. John McNicol, B.D., Toronto, Ont.

Rev. D. McTavish, D.Sc., Toronto, Ont.

Henry O'Brien, K.C., Toronto, Ont.

Principal T. R. O'Meara, D.D., Toronto, Ont.

T. Edward Ross, Ardmore, Pa.

Rev. W. J. Southam, B.D., Winnipeg, Man.

Rev. D. M. Stearns, Germantown, Pa.

Rev. F. A. Steven, London, Ont.

Rev. R. A. Torrey, D.D., Los Angeles, Cal.

ORIGIN. The Mission was formed with the object of carrying the Gospel to the millions of souls in the inland provinces of China.

METHODS. (1) Candidates, if duly qualified are accepted irrespective of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (3) No collections or personal solicitations of money are authorized.

AGENCY. The staff of the Mission in January, 1920, consisted of 1,081 missionaries (including wives and Associate members). There are also over 3,400 native helpers, some of whom are supported from the Mission funds, and others provided for by themselves or by native contributions.

PROGRESS. Upwards of 1,800 stations and outposts have been opened and are now occupied either by missionaries or native laborers. There were 6,331 baptized in 1919. There are now about 52,400 communicants. Since 1865, over 77,000 converts have been baptized.

CHINA INLAND MISSION

MISSION OFFICES

237 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

MISSION HOMES

235 School Lane Philadelphia, Pa.
507 Church Street, Toronto, Ont.

INFORMATION FOR CORRESPONDENTS AND DONORS

Correspondence should be addressed, donations be remitted, and applications for service in China should be made to "The Secretary of the China Inland Mission," at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

NOTE.—Postage to all C.I.M. stations in China (including Shanghai, Chefoo, etc.) is now five cents per ounce from Canada. The rates from the United States remain as they were.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

FORM OF BEQUEST—I give and bequest, unto the China Inland Mission (see note) the sum of dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

FORM OF DEVISE—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

NOTE.—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever, and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

PRAYER MEETINGS on behalf of the WORK IN CHINA connected with the CHINA INLAND MISSION are held as follows:

Germantown, Philadelphia, Pa.	WEEKLY
China Inland Mission Home, 235 School Lane	Friday 8.00 p.m.
Church of the Atonement, Chelton Ave	Wednesday 8.00 p.m.
Ventnor, N.J. (Atlantic City).	
Res. Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave.	Friday 3.30 p.m.
Superior, Wis.	
Res. Mrs. Geo. Hanson, 1206 Harrison St.	Tuesday 8.00 p.m.
Tacoma, Wash.	
Res. Mrs. Billington, 811 So. Junett St.	Mon. Afternoon
Toronto, Ont.	
China Inland Mission Home, 507 Church St.	Friday 8.00 p.m.
Vancouver, B.C.	
Res. Rev. Chas. Thomson, C.I.M. Representative, 1936	
Keefer St.	3rd Friday 8.00 p.m.
Bible Training School, 356 Broadway W	2nd Friday 8.00 p.m.
West Vancouver, Union Church	3rd Tuesday 8.00 p.m.
St. Louis, Mo.	last Wednesday 3.00 p.m.

SEMI-MONTHLY
St. Louis, Mo.
Res. Dr. Mary H. McLean, 4339 Delmar Blvd. 2nd & 4th Mon. 8.00 p.m.

MONTHLY

Albany, N.Y., Bible School, 107 Columbia St.	1st Thurs. (morn.)	8.30 a.m.
Buffalo, N.Y., Res. Miss Quaddler, 562 East Ujica St.	3rd Tuesday	8.00 p.m.
Lockport, N.Y., Res. Mrs. W. B. Singleton, 189 East Ave	last Tuesday	8.00 p.m.
Cleveland, Ohio, Res. Miss Z. A. Broughton, 4223 Cedar Ave	1st Monday	7.30 p.m.
Detroit, Mich., Res. Mr. James Bain, 114 Stanford Ave	3rd Friday	8.00 p.m.
Grand Rapids, Mich., Wealthy St. Bap. Church, Thurs. preceding 1st Sunday	8.00 p.m.	
Pontiac, Mich., Res. Mrs. Robt. Garner, 90 Oakland Ave.	1st Friday	7.30 p.m.
Laurium, Mich., 1st Bap. Church, Sec. Mrs. Ed. J. Lee	2nd Thursdays	7.30 p.m.
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St.	Thurs. after 1st Sunday	
Bethel, Minn., The Baptist Church	Wed. after 1st Sunday	
Los Angeles, Cal., Res. Mrs. O. A. Allen, 949 No. Normandie Ave	2nd Monday	7.45 p.m.
Berkeley, Cal., Res. Mrs. Rakestraw, 2518 Dana St.	1st Thursday	8.00 p.m.
Sherwood, Ore., Res. Dr. Foster, 1816 38th Ave. N.	1st Tuesday	2.30 p.m.
Seattle, Wash., Res. Mr. O. G. Whipple, 1916 38th Ave. N.	2nd Tuesday	8.00 p.m.
Bellingham, Wash., Alternately at Y.W.C.A. and Res. Mr. F. M. Mercer, 2132 Walnut St.	2nd Monday	8.00 p.m.
Halifax, N.S., At various homes. Sec. Mrs. E. L. Fenerty, Armadale	2nd Monday	3.15 p.m.
Montreal, Que., Res. Mr. J. D. Fraser, 350 MacKay St.	1st Monday	4.00 p.m.
Ottawa, Ont., At Y.W.C.A. Chairman, Com'd'r. Stephens, 90/91 Acacia Ave.	2nd Friday	8.00 p.m.
Niagara Falls, Ont., Gospel Tabernacle, Temperance St.	3rd Sunday	8.00 p.m.
Hamilton, Ont., Caroline St. Mission (Rev. I. S. Fildes, Supt.)	1st Wednesday	
London, Ont., Res. Rev. F. A. Steven, C.I.M. Representative, 598 Princess Ave	4th Friday	3.30 p.m.
Scudler, Ont., Sec. Mr. George B. Peck, 1st Street	1st Tuesday	
Blosser, Ont., At various homes. Sec. Miss A. M. McRae, R.R.1 Brechin, Ont.	1st Wednesday	3.30 p.m.
Winnipeg, Man., Res. Mrs. W. R. Mullock, Wellington Cres.	1st Friday	3.00 p.m.
Calgary, Alberta, Res. Mr. L. F. Lorfe, 1328 11th Ave. W.	1st Monday	8.00 p.m.
Victoria, B.C., Book and Bible Room, Fairfield Bldg., 2nd Floor, 2nd St.	1st Tuesday	8.00 p.m.

Occasional meetings

Occasional meetings.

CHINA'S MILLIONS

TORONTO AUGUST, 1920



A GROUP AT THE CONFERENCE AT NIAGARA-ON-THE-LAKE, 1920. AMONG OTHERS MAY BE SEEN DR. TORREY (NEAR THE CENTRE) WITH MR. AND MRS. FROST AT HIS LEFT, AND DR. FARR AND MR. IMRIE AT HIS RIGHT

The Glories and Possibilities of the Christian Life

An Address by Rev. ANDREW S. IMRIE, given at the Niagara Conference, 1920

I WISH to read the first five verses of 1 Peter 1. These words come home freshly to our own souls.

This morning I awoke with the thought of how glorious it is to be God's child!

How glorious it is to know that you are really saved, sealed, separated, and awaiting the dawning of the day—but working and watching while you wait. Christ is living in you, and when you realize that, there is a certain spontaneity about your life that makes the gainsayer and worldling take cognizance of the reality of the Living Christ in the believer, as in Acts 3: 8-11, "they saw..... they knew.....they wondered."

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." Peter is not only speaking to the Jewish believers of the dispersion, but to the Gentiles, and I take it to myself, for these words bring joy to my own soul, because I am an alien in a strange land and I belong to the King.

The strangers of the dispersion are being addressed by a worthy subject of the Great King, for he had witnessed the sufferings of Christ and would be a partaker of the glory to be revealed. He wishes them to know that they are wedded to a King, and to remind them that they are not to forget their imperial palace nor the kingdom to which they belong.

Your citizenship is in the glory (Philippians 3:20), and because of it you are living in a strange country, according to the laws of your own King's country, and not according to those in vogue where you are dwelling. You are being watched, you are being read, and because you are a stranger, you are a propagandist. As I heard of how China is taking piece after piece of Tibet, I thought, "Ah, that is how we should be taking this portion and that piece for our Government, this jewel and that gem for our King; for our citizenship is in the heavens,

from whence also we look for the Savior. We are ever and always to be seeking the interests of our own country.

You are a light in this foreign land—for the darkness is not only in China, it is throughout the world. You are the light of the world, to dissipate the darkness wherever you go.

You are the salt of the earth, and salt must be sprinkled, to modify and preserve the constituency in which it finds itself.

We have a seed basket. But that seed is useless in the bins. Scatter it! It is the Word of God, and Christ is the very center and life of that Word, scatter it, and then what marvelous harvests will accrue!

Being a stranger, you are also a gatherer, to gather in the harvest. You are a seeker, as Jesus Christ was (Luke 19:10), and He said, "as the Father hath sent Me, even so send I you" (John 20:21). Christ came to seek and to save that which was lost. Do I believe that? I wouldn't preach, if I didn't believe that the boy out of Christ is lost!

Yes, we are strangers here, and we have no continuing city, and when our work is finished our Master will call us home, where we will not be strangers, but brothers and sisters, members of the Body and Bride of Christ.

Listen to his ascription of praise: "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead. . . ." The stranger had a song in his soul. I wish I could sing, for I'd sing to you this morning—

"O, yes, I love Him,
I love Him,
Because He first loved me!"

From the first day that He called Peter from the fishing smack to be a fisher of men, Peter had loved Him—he saw Him in that dark garden, and on

them to work to evolve a simple form of phonetic script. The last-named is the result of their labors. This system has 39 symbols—24 initials, 3 medials and 12 finals. No Chinese word needs more than three symbols to spell it. Several classes in the Peking Normal School have graduated in the Government script, and it is to be widely taught throughout China.

By Miss A. MILDRED CABLE, Hwochow, Shansi

A representative gathering of missionaries, Chinese and foreign, meeting at Shanghai, was bold enough to formulate as one of its objectives, "A literate church in China within the next two years."

Only those accustomed to present the Gospel to heathen can realize the boldness of this venture. Such an objective is only made practicable by reason of the issue by the Chinese Government of a Phonetic Script to be adopted throughout the country, which puts into the hands of the missionary body a means of evangelistic effort of the first magnitude. We hear much of the Chinese *literati*, but in practice our problem is how to deal with the vast masses of *illiterati*.

An overwhelming majority of the women of China are absolutely without education and vast numbers of the men cannot read. The Christian church has been one of the great educative forces of the country and has endeavored to teach (apart from its educational institutions) all who came within range of its influence to read at least portions of the New Testament. Only those who have attempted to teach the facts of Scripture by word of mouth can realize how great are the difficulties involved in such work. The Chinese written character presents insuperable difficulties to those who have reached middle age with minds untrained by any system of education and whose powers of eyesight and memory are on the decline. On the other hand, where a convert is able to read the Scriptures fluently it is surprising to what a deep knowledge of spiritual matters he may attain with no other teaching than that given by the illumination of the Holy Spirit.

We have appeared to ourselves and to others as men who attempt to dispel darkness by the striking of many matches and the occasional igniting of a feeble candle, and behold, we find ourselves possessors of an unlimited store of electric power which is at our disposal for broadcast dissemina-

tion of light. Years of thought have resulted in the selection of thirty-nine symbols, Chinese in character, selected on a scientific basis and capable of combinations which enable them to cover every sound of the Chinese language. What the discovery of printing and the translation of the Scriptures in the vulgar tongue did for Europe during the period of the Reformation in the line of practical possibilities this Script may do for China.

The dispersal of medieval darkness could never have been effected throughout the length and breadth of the continent of Europe had the doctrine of justification by faith depended for its elucidation upon the personal propaganda of a limited number of preachers. The moment of dawn had come, and co-existent with the awakening of the minds of a few was the opening up of means of communication to the many.

Disseminate knowledge widely, this Script most surely will. What that knowledge will be lies largely, at the present moment, in the hands of the missionary body, and in this system of phonetics we see our opportunity to bring hundreds of thousands under the sound of the Gospel and the possibility of placing in their hands scriptures which they will find themselves able to read. A month of tuition will now enable a middle-aged illiterate to read with fair fluency. The same hours of labor which formerly resulted in the mastering of about twenty verses of Scripture now puts him in possession of a script which will bring the whole Bible within his reach.

The movement is one which brooks no delay. Vast issues are at stake. The China Continuation Committee of the Edinburgh Conference has taken the matter up energetically and the Bible and Tract societies are rapidly issuing their various publications in phonetic. Our energies must now be concentrated on discovering the best means of disseminating that particular line of knowledge which it is our desire to impart to the largest number of people in the most effectual way possible. In many cases the necessary elements of organization are already on hand. Chinese men and women with knowledge and understanding of the Scriptures, keen with evangelistic fervor, and with a training in educational methods, are ready to take their full share in the campaign. Foreign missionaries, their hands seemingly full of work, are still prepared to put forth, gladly, fresh efforts to advance this forward movement.

The immediate necessities which impress themselves on the Mission field are:

1st. The establishment of temporary normal schools to enable us to supply the demand for Christian teachers of Phonetics.

2nd. The establishment of temporary village schools where the teaching of Script and Scriptures will go hand-in-hand and where a measure of education will be placed within the grasp of all who desire to take it.

3rd. An adequate supply of Christian literature to serve as text books.

4th. The means to give our great venture the publicity which is necessary to its success.



MISS CABLE AND HER CHINESE SECRETARY

Our demand upon the home base is that fervent and effectual prayer be made by the church that this great opportunity may be handled with a wisdom which comes only by inspiration of the Spirit of God.

By Mrs. ELSIE GROSART, Hwochow, Shansi

The phonetic script is a marvelous opportunity for winning souls, as we get in touch with people now that it would be impossible to reach otherwise. We have classes every month. The last class we had in were all illiterate heathen girls. There were almost eighteen of them. All through we were conscious of the presence of the Holy Spirit in our midst and so we were led to hold an evangelistic meeting about the third week. When the invitation was given every one of those girls took her stand for Christ and they are all eager to learn more about the dear Lord. The harvest truly is ripe, it only needs the sharpened sickle to gather it in.

By Miss SOPHIE JORGENSEN, Kuwo, Shansi

(Miss Jorgensen, hearing of a class for Phonetic held at a neighboring station where one young woman learned to read in ten days, tried to get up a class at Kuwo but the city women would not spare time to come, so a beginning was made by teaching Mrs. Tang, the matron of the girls' school, an old lady of seventy. During the summer holidays this woman visited her country home and taught four young men to read and write Phonetic.)

Last Sunday afternoon, I found Mrs. Tang sitting on her k'ang with three letters in script spread out before her, they were from her pupils in her own village, ten miles away. She has also written short letters herself to the missionaries who are home on furlough. I returned yesterday from a visit to her village, and found the people there most enthusiastic about learning the script, most of the Christians and inquirers there have already learned it, except two or three who have not found time to do so yet, but are coming in here for a class after our conference. They were very eager for script literature. I was asked several times if I could not let them have the whole Bible in script.

Two of the young men whom Mrs. Tang taught during the summer have since been up in the moun-

tains to buy wood. They earn their living by making wooden spoons. They were staying in a very out of the way place in the Puhsien district, and as they had no slates nor any paper they used the black-sooted walls in the room in which they lodged for a blackboard, and a bit of plaster that had fallen off the wall served as chalk, and in this way they practised writing until the walls were covered with Scripture passages in script. People living near by coming and seeing those strange characters marvelled greatly and asked what it was, saying it must be very difficult to learn to write like that! The boys with great enthusiasm commenced telling how quickly they had learned. And then the people began asking them to teach them, until the five or six families living in the hamlet were all learning script with the exception of one old woman!

There are 324,000,000 illiterate people in China.

There are 36,000,000 non-Christian literates in China.

There are 125,000 Christian literates in China.

There are 188,000 Christian illiterates in China.

There are not less than 99,000,000 children of school age in China.

There are 95,000,000 untaught children in China.

There are only 4,208,695 children in school in China.

There are 125,513 children in Christian schools in China.

For every boy in a Christian school 410 are not in school.

For every girl in a Christian school 900 are not in school.

If every literate Christian would teach two illiterate Christians to read, the problem of illiteracy in the Christian church would be solved this year.

Governor Yen of Shansi has ordered 2,500,000 copies of a phonetic primer.

So long as we are afraid of the things that seem impossible so long God does not get His chance to prove that He can and will carry us through.

From a pamphlet on Phonetic Script prepared by the China Continuation Committee.

A Contrast in Burials

By Mrs. JOHN FALLS, Kih sien, Shansi

THERE was a big funeral at Tsihong, just at the time of our visit during an eight day evangelistic trip. A rich banker had died and the funeral was on a most elaborate scale. Hundreds of guests attended, so much preaching and tract distribution was done daily among the crowds on the streets.

The crowd was restless, out to see all that could be seen, and there was a good deal to be seen from a Chinese standpoint, for this funeral is said to have cost over ten thousand taels. About eighty beautiful satin banners (several yards in each) were hanging on the street and inside walls of this rich

man's house, all inscribed with complimentary phrases. Then, there were houses and chariots made of paper, men servants and maid servants, paper money, flowers, and every conceivable thing it could be anticipated the departed might need for the spirit world, all made of paper, to be burned at the grave at the time of interment.

There was endless coming and going, carts bringing and taking away guests, who came to pay their last respects to the dead, and prostrate themselves and burn incense before the coffin. Many cooks under a straw mat tent were making food for the numerous guests. It looked like a great festivity.



HOUSES, CONVEYANCES, SERVANTS, ANIMALS, PAPER MONEY (IN PACKAGES ON THE GROUND) AND "EVERY CONCEIVABLE THING THE DEPARTED MIGHT NEED FOR THE SPIRIT WORLD, ALL MADE OF PAPER, TO BE BURNED AT THE GRAVE AT THE TIME OF INTERMENT"

Only by the coarse white unhemmed mourning garments was one really aware of the fact that it was supposed to be a sorrowful occasion, for everyone seemed to be having a particularly good time, visiting, eating the best of food, drinking wine and fragrant tea with one's friends.

Then there was the expensive coffin to view with its elaborately embroidered red satin catafalque, said to have cost hundreds of dollars, not to speak of elaborate clothing and jewels to be buried in the coffin with the departed.

The firecrackers were the joy of the children, and adults felt they were fulfilling their duty by letting off thousands of them to scare away demons. It was like a 4th of July. Peddlers from surrounding villages followed the crowds and cried their wares and got ready sales for peanuts, popcorn, taffy, dried apples, pears, dried bean curd, and many other Chinese delicacies.

Buddhist and Taoist priests vied with each other in making strange noises, supposed to be chanting, with music played on strange instruments. Often people call in priests from the two religions so as to get from each all the benefit that can be bought, in order that the departed may lack no good thing. All this gives "face" to the bereaved family, who have the comfortable feeling of doing a big thing and what is right by the departed. They know not that they are poor and wretched.

How little the crowd heeded the Gospel message! How taken up the people were with the splendor of a rich man's interment! Yet it may be that the preached word is now silently growing in some hearts, and the distributed tracts bearing precious fruit for the Master's glory.

We heard that Mrs. Lo, of Honan village, had died trusting the Lord, and the old husband asked us to go back home that way and conduct a Christian funeral.

There was no trace of idolatry here. When the gravediggers refused to dig the grave until the earth god had been propitiated, old Mr. Lo said, "No, we will not burn incense to any false god. Give me the spade and I will dig it," and he walked off to dig his own wife's grave.

But after he had turned the first sod the young gravedigger was ashamed and took the spade and dug the grave, only remarking, "How can you be

so hard-hearted as to let your wife's spirit go hungry in the spirit world," meaning that the spirit was hungry for them to worship idols on her behalf. This was a good opening to tell the gravedigger something about "the house of many mansions" and that the dear wife had now reached the home where she would hunger no more nor thirst any more, nor again feel the pinch of poverty.

The usual village crowd gathered to see the unusual sight of a Christian funeral, where there was no eating and drinking of food and wine, no priests, no incense, no firecrackers, no professional wailing, no burning of paper money, no prostrations before idol shrines, nor any other of the numerous heathen customs; but only a few relatives simply dressed in white mourning clothes with a small company of fellow-Christians who, quietly happy, sang hymns and read out of a Book that they seemed to highly prize, and prayed to an unseen God thanking Him for Mrs. Lo's life and belief in the Lord Jesus Christ and for the hope of resurrection.

The service seemed strange to that wondering crowd. Resurrection! they had never heard of such a thing before. May the good seed sown in their hearts that day grow and may many who heard, believe in the Lord for their soul's salvation.

So Mrs. Lo was laid away to rest "until He come."

An Ancestral Hall

THERE is being erected in Weihwei City, Honan, an edifice of unusual interest. The president of the Republic, President Hsu, has purchased a large property in the centre of the city, and is erecting an ancestral hall to the honor of his ancestors and to perpetuate the name of the family of which he is so distinguished a member, and to win for himself merit. Even the wall which is being built around the property, with its plain pillars, is imposing in appearance, but when the ancestral hall itself is completed, it will doubtless be such as to call forth true admiration. Weihwei City feels itself honored in being chosen as the site for this mark of President Hsu's reverence for his ancestors and loyalty to his native province of Honan, but how empty is the hope to thus lay up merit for the future.—*Honan Messenger*.

Institute and Station Work

By Mrs. F. C. H. DRYER, Hungtung, Shansi

THE autumn term of about five months was a very strenuous one. First, Edith, our daughter, developed appendicitis. I took her to Ping-yangfu and Dr. Hoyte decided to operate at once. By God's blessing the operation was successful and she made a splendid recovery. Next came an epidemic of influenza which carried away thousands. This epidemic was much more deadly than the one the year before. Whole families were carried off within a few days. At one time we had nineteen students and Mr. Canfield, as well as Mr. Dreyer, down with it. I had to be doctor, nurse, and Bible lecturer all in one. Mr. Lutley and Edith also had it badly, but were over the worst before the others went to bed. Two cases among the students were very serious; in fact, we almost despaired of their lives, but the Lord spared us this added sorrow. The fact that we did not have a single death, although there were about 140 people on our two compounds, caused considerable comment in the city, for there were from one to eight deaths in scores of small households.

This term we have an enrolment of 50 students. They represent the following provinces: Chihli, 1; Honan, 22; Hupeh, 1; Shensi, 2; Shansi, 24. By Missions: English Baptist, 2; Canadian Church, 3; Lutheran Free Church, 1; Norwegian Lutheran, 2; Augustana Synod Mission, 1; American Lutheran Brethren, 2; Church of the Brethren, 1; Independent Mission, 1; Norwegian Mission, C.I.M., 2; Swedish Mission, C.I.M., 6; China Inland Mission, 29.

While there is sufficient trial and disappointment in this work to remind us continually of our dependence upon God, there is also much to rejoice and hearten us. What we hear from former students constantly encourages us to go on.

One wrote recently: "I had been going the rounds of the outstations preaching at the special monthly gatherings. The deacons and members at Liupinchia wrote to the pastor asking that I might be sent to shepherd them. Afterwards they sent a committee to repeat their request, but Mr.— still felt he could not allow me to give up the circuit work. So almost in despair they said, 'It is useless to look to man; let us beseech the Lord.' They prayed earnestly and, later, to my surprise, Mr.— suddenly asked me to take up that work. Needless to say the people were overjoyed because of this definite answer to prayer. They engaged carts to fetch the family and myself, and gave us a royal welcome. During these few months the Lord has been blessing us. Eight have been received into fellowship by baptism and 78 inquirers have been enrolled: 85,000 cash has been contributed, several preaching places have been opened, and the outlook is very promising. Pray for us."

A second writes: "God has sent me to Songkia-chuang to witness for Him. About 75 people are interested in the Truth. Of these, over thirty seem really determined to serve the Lord, and the outlook is very hopeful. Please pray for these people."

During the Chinese New Year holidays, in February, Mr. Dreyer having been called to Shanghai for a conference of Bible teachers, I was left with twenty-eight men, whose homes were too distant to return to for the holidays. These men were divided into four bands, for the north, east, south, and west, and supplied with Scripture portions, tracts, etc. Each morning a season of prayer was followed by breakfast at 8 o'clock, immediately after which each band set out for the day's work. They returned for their second meal at 5.30 and then gave me a report of the day's experiences. It was most refreshing to see their joy over souls that had become interested. Some of these have been revisited during term time and we trust there will be real fruit from the seed thus sown.

This week (May 9-15) we welcome Mr. and Mrs. Lewis, of Hotsin, who are coming to take over the local church. For some years we have been praying for someone for this work. The condition of the church, with its 1,400 widely scattered members, has caused us no little sorrow. Many who were once very earnest have enjoyed material prosperity, but having lost their first love, have also suffered spiritual declension and grown cold or fallen into open sin. Faithful dealing and vigorous discipline is urgently needed. We would value prayer for our friends as they take up this work.

Then we hope soon to welcome Mr. and Mrs. R. Hogben, of Hsiangcheng, Honan, who are coming to take charge of the boys' school. This school now has 84 pupils, and by September over 30 more are expected. We greatly enjoyed a brief visit from Dr. and Mrs. F. Howard Taylor recently, whose messages were very helpful. Fifty boys gave in their names as having decided to wholly follow the Lord. Of this number some had been Christians before but felt their lives had not been satisfactory. As one looks on such a company of boys and young men, one feels something of the possibilities they represent. The Governor of the province has publicly commended the work that this school has done, with a view of spurring on the government institutions. This spring two former pupils will graduate in medicine at the Shangtung Christian University, after which they will help in the hospital at Ping-yangfu.

We look about us and see men in responsible positions in our own and other Missions, also some in government employ, as well as in business, whose education in years gone by was more or less in our hands, and we thank God for the trust, and afresh dedicate all we have and are to His work.

The new school plant northeast of this city is growing steadily. It is being built with funds generously contributed by Mr. E. M. McBrier, and will, we hope, be sufficiently ready for the pupils to move into this autumn. Please pray for Mr. and Mrs. Hogben in taking up this post.

We regret to say that Mr. and Mrs. Anderson are leaving Chaocheng. For some years they have spent almost all the time in the villages among the people, teaching them God's Word. The work they have done is invaluable and they will be greatly

missed. They move to Hotsin to relieve Mr. and Mrs. Lewis.

The Phonetic Script is making progress in many places, though not as rapidly as expected.

In our undermanned condition the women have suffered most, for it has been impossible to give them time. I am thoroughly convinced that China will never be its best while the mothers of each generation are ignorant, narrow-minded and superstitious. China needs, most of all, men of high, unwavering integrity, and she will not get them so long as the impressionable years of boyhood are spent under the influence of ignorant, uncared for, and even despised women. The Chinese themselves are realizing this and are now making strenuous efforts to open girls' schools. Consequently, Christian girls are in great demand as teachers. In this connection it is interesting to note that in most of the reforms which Governor Yen has introduced, such, for example, as regards opium and other narcotics, foot-binding, infanticide, gambling, polygamy, early betrothals and early marriages, early burial, the education of girls, etc., the Christian church has, from the beginning, both by precept and example, taken an honorable lead. This fact is noticed by the people.

THE POWER OF PRAYER

One of our young Christians is engaged as clerk for a family among the wealthiest of this district. He was in the habit of singing Christian hymns, but his master soon put a stop to that by forbidding him to sing or pray or read the Bible at all, but later, when the young man wanted to leave, compromised by allowing him to read and pray quietly in his own room.

The master's brother, a man of about sixty years of age, had the great joy of having an only son born to him, which he loved exceedingly. Being a member of Parliament, the time came when he had to leave for Peking. It was pathetic to see what it cost him to leave his child. You can understand, therefore, the consternation caused when this child was taken ill with convulsions. The whole family was astir, and fearing demon possession, soon had all the renowned witches, exorcists and doctors of the neighborhood in attendance. All their efforts proved fruitless.

At last, the nurse came in desperation to this young Christian to ask what Christians did in such cases. He replied, "We pray to God in all our troubles."

The nurse begged him to come and pray for the child. He replied that having been forbidden by the master himself to pray anywhere but in his room, he would not dare to do so.

The nurse rushed to see the master, to secure permission for him to pray over the child. Under the circumstances this was readily obtained. So he prayed for the child, with the result that improvement began almost at once, and the child had a good night. Next morning, it was much better, and was able to take nourishment. Encouraged by this, the master called together the Christians of

the village and asked them to pray for the child, and soon by God's blessing the little one had recovered completely.

Since then, the master has repeatedly attended the little gathering for worship held in the village. He has also made friends with one of the Christians with whom he had been intimate in former days, but who had been ostracized by him for becoming a Christian. Hearing that there was to be a conference at Chaocheng a few months ago, the master told the Christian employee to go and testify how the Lord had answered prayer, and gave him 1,000 cash to pay his expenses.

How Paoning Hospital was Kept Open

By C. C. ELLIOTT, M.D., Szechwan

LAST March, in order to keep the hospital open until a doctor was forthcoming, Mr. C. Kirkpatrick agreed to act for a while as superintendent, leaving the actual medical work entirely in the hands of three Chinese student-helpers who had been with me for some years. This, of course, was not an ideal arrangement but an emergency measure, calling for a good deal of self-abnegation on his part. Mr. Kirkpatrick writes:

"The statistics for the year just ended are of more than usual interest as indicating to some extent the future of medical work in China when mission hospitals will necessarily be carried on by foreign-trained Chinese medical men.

"For over nine months of the year this hospital has been practically under Chinese control, with only a very light hand on the reins so far as foreign supervision is concerned.

"During the year 492 in-patients have been received into the hospital and over 3,300 out-patients have been treated in the dispensary. The results from a medical point of view, the writer is not competent to judge, but I believe they have been very satisfactory. Although none of the medical assistants are fully qualified as yet, they have still done a good deal of surgical work—107 operations under a general anaesthetic and 135 smaller operations having been performed.

"The evangelistic work has been maintained as usual. One notable feature is the Sunday School which has now been carried on by the students and assistants for several years and which has a fairly regular attendance from 130 to 150 boys. It is good to realize that during this time of waiting for a doctor, the work has not been merely marking time, but that real work has been done."

The view has often been expressed that our Chinese graduates, though useful as assistants, will not be capable of taking sole charge of hospital work. An experience like that of Mr. Kirkpatrick at Paoning makes one hopeful that, given foreign tutelage of the right kind, some at least of these young men will be quite able to shoulder such responsibility.

The Call to Medical Advance

By DOUGLAS M. GIBSON, M.B., Kaifeng, Honan

OUR divine Master, Jesus Christ, before He left this earth, commissioned His disciples to make more disciples and to make them out of every nation under heaven. It should be for this purpose and no other that Christian missionaries leave home and friends to live and labor in a foreign land. But while the purpose is single; the means of its achievement are many and varied.

In the first missionary era, one means largely used to convince men and women of the truth of the apostles' message was the miraculous healing which often accompanied their preaching. But this first period of evangelistic activity passed as churches became established and gradually lost the missionary spirit through love of earthly power and self-centredness. Those days of apathy to the world's need of the world's Savior have also gone by and the modern missionary era has witnessed the penetration of the Gospel to the uttermost parts of the earth. This great achievement has been made possible very largely by the divinely appointed discoveries of modern science without which railways, steamships, the wonders of present day surgery, the rapidity of modern printing and so on, would be still non-existent.

During this period one of the most potent forces for the opening of new fields to the Gospel and the opening of hearts to receive its message, has been and still is the missionary hospital. The reason for this is not hard to find. For a missionary hospital provides an absolutely unique evangelistic opportunity.

In the first place, it draws men and women from widely scattered, maybe but seldom visited districts, within sound of the Truth, yea, and within sight of it also. Further, in many cases it keeps them there for days, weeks or even months. In the province of Honan there are 109 counties, and during the year 1919 there were resident in Kaifeng hospital, patients from no less than 89 of these counties as well as a considerable number from five neighboring provinces. Again of the remaining twenty counties, fifteen were represented during the year on the out-patient records leaving but five non-represented. When one reflects that the square area of Honan is over nine thousand square miles greater than that of England and Wales, and that many of these patients come several day's journey to be seen, it is apparent that the value of the hospital as a disseminating agency for the Truth is not to be ignored. Numbers of these in-patients reach hospital with no knowledge of God or only the haziest of notions concerning Him; but few go away without an understanding of the magnificent salvation offered freely to all in Jesus Christ. There should be none who leave without this knowledge and it is the plan and aim of this hospital that there should be none.

Again, the missionary hospital remembers, as did the Christ so constantly, that the soul of a man is within his body. It, therefore, starts by presenting the Gospel to his body in healing service and finds in so doing a ready route into his heart. Patients

frequently remark on the real concern shown them as individuals by members of the hospital staff. This continual contact with the practical fruit of Christianity has an effect that preaching alone can hardly obtain.

This being so, should not the China Inland Mission which stands for evangelism, the winning of heathen and Moslem Chinese to faith in the living Christ, have a strong and efficient medical corps? Surely it should.

What then are the facts in the spring of 1920? In ten great provinces in which the Mission has no less than 211 stations and 600 foreign workers, it has only 9 hospitals, and to man these but 11 doctors actively engaged in hospital work.

Eleven doctors are not enough to adequately staff nine hospitals; the existing hospitals in many cases are not as well equipped as they should be for really efficient work; and nine hospitals in 211 stations is a totally inadequate proportion when one realizes the vast area involved.

Prayer is requested for six more medical men or women. Should we not rather ask God for sixty? Three hospitals in each of these ten provinces with two doctors apiece would in no sense be too many. And should we not couple on a request for sixty nurses without whose aid the doctor is hindered and hampered at every turn and without whose presence no hospital is worthy of a name.

Hospital Problems

By JESSIE MCDONALD, M.B., Kaifeng, Honan

WE are grateful for your prayers. We are always under inspection—a hospital full of people always watching, watching. Every expression of one's face and every word seems to be recorded. An impatient look or a hasty word is not easily forgotten. Oh, what a stock of love and patience one needs! This is not natural; one gets it only by waiting on the Lord, and in the press of the multitude it is difficult to find the time.

Our dear nurses and helpers are all Christians but have not had the advantages we had when young and are undisciplined, so when one nurse runs off with a dressing another has prepared and another fails to clear up after her dressings, voices are apt to be raised. They may seem little things but it is in the little things it is so important to glorify our Lord.

Some of our helpers are apt to be actuated by their feelings rather than seeking the mind of the Lord. One helper is very honest and upright but does not easily get on with other people, so they are sad or upset. Yet they are the Lord's children and we love them every one.

Another problem is our furlough time. Miss Soltan and I have had our furlough granted and no doctor can be spared to take my place. The work has become so large that Dr. Guinness and Dr. Gibson cannot undertake it in addition to their own. A Chinese doctor may be found to release Dr. Guinness for this work as it would indeed be sad to have the hospital close.

Poor patients, too, are often a real problem, one

wonders what our Lord would do for them. Besides the beggars there are many, especially women, who have not enough, and one longs to help them. Hospital funds had run very low but the Lord always seems to come at such a time and supply our needs. This time the money came from the wife of the Governor of the province. She is the mistress of the Yamen, a flighty, brilliantly dressed lady. She often comes and brings her friends, who have heard the way of salvation here. She says she prays, and she came with a gift of \$200, while the Governor's mother, an ardent idolater, brought in \$200, also. Pray that these ladies may truly believe.

It is four years since we began to train nurses and oh, the happy change! For some months they go about in a half dazed condition. As our work is mostly surgical, the first thing they are taught is cleanliness, and they boil everything, even the thermometer; but they turn out such nice useful girls. Some of them are quite cultured and attractive and give lovely messages from their Bibles.

The rate of exchange from the homelands is very bad but exchange is nothing to the Lord. We have sometimes wondered how the work could go on, yet month after month all needs have been met; both our own needs and the needs of the hospital.

I am eagerly looking forward to seeing the home folk and dear prayer partners, but would not want to stay at home. The pathetic pleading look on the faces of the poor women is a constant appeal. They hunger for something, they know not what. Such are these without the Gospel.

"Whatsoever Thy Hand Findeth to Do"

By Mrs. ROBERT W. PORTEOUS, Yuanchow, Kiangsi

DURING October, Mr. Porteous was out with Mr. Hsieh, the revival evangelist from Anhwei. They visited nine of the outstations, having several days' preaching in the different places and we believe many were helped to a desire to forsake sin and follow the Savior more worthily.

It is a long time since I began this letter. Mr. Porteous has been away a good deal. When he is away I have to be a sort of "Jack of all trades." Certainly, in one sense, I can't say "this one thing I do!" though I trust the spirit and aim of it is that.

As I am housekeeper, there is the ordering of the meals and then the seeing to the orders being carried out, for our servants are experts in doing those things which they ought not to have done and leaving undone those things which they ought to have done. Then there are all sorts of interviews. The evangelist comes in about some matter in connection with the work which must be talked over and prayed over; then some of the Christians come in for help and advice; letters come from the outstations needing attention; women come in to have a look at the foreigners and their house, which gives an opportunity to tell the Gospel; some one wants to buy a hymn book, another a Bible; the cook comes for money for a load of rice or coal; a young Christian widow comes and wants our help because her mother-in-law wants her to marry a heathen and she wants us to find a Christian husband for

her! Another old Christian woman comes to tell us her husband, who is a member here, is just about to be baptized in the river by the Seventh Day Adventists. She came to Mrs. Lawson and asked if she should go and hold on to his clothes to keep him from going in! The advice was in the negative! Then there are, of course, classes and meetings to prepare for and take and letters to write and that brings me back to where I started. A rather lengthy apology!

We have just finished our annual gathering for women, which lasted five days. We had not as many as usual, owing to the cold weather and traveling being expensive. We had only twenty-four staying here and nine children.

The preparations for these women are simple. The school room is turned into a dining-room; the girls' tables are put two and two together to make dining tables; the girls' dining-room is turned into a bedroom; boards are put on benches, then straw, and then a straw mat and the bed is made. Each one brings her own wadded quilt for covering.

The women were all bright and cheerful in spite of the cold. They all seemed united and friendly. Sometimes there have been little petty disagreements, and some gossip, but this year the women seemed to be busy learning hymns and Bible verses during the intervals.

On Saturday five women and one man were baptized. The weather turned so cold that we asked the women if they would not rather wait till warmer weather, for Chinese are so afraid of cold water. They all emphatically said they would not be afraid and did not want to wait. Those of us who have been in China realize how brave it was of them. Of course, none of them took any harm.

Four of the women were wives of Christians. The other has been persecuted by her husband—a heathen—for coming to our meetings. He has beaten and scolded her but she has still kept on coming. At one time she seemed to have "a familiar spirit" who seemed to talk to her from her right shoulder, but now she is free from it, we believe. She did not realize it was wrong but we told her to ask the Lord to deliver her from it and He has done so. Pray for her.

The leading member at an outstation, Mr. Iang, was upset because Mr. Porteous did not help him with a law case. He declared he was going to take his daughter, Evangel, away from the school; but we simply kept her until the holidays began. Ever since Mr. Iang commenced acting like this the members and inquirers at his place stopped coming to the hall and there were no services. We could only pray about it. Mr. Iang has sent us word that we need not come there any more.

When invitations were sent out for the men's gathering here Mr. Porteous included this outstation as usual, not knowing of course if anyone would respond. But four members and five or six inquirers came, of whom four applied for baptism and were accepted. They told us that for two Sundays they had had meetings, led by Evangel as none of the men were able to lead. She is a good Christian girl and while we would never have asked her



A FUNERAL PROCESSION IN NANKING ROAD, SHANGHAI

to lead a meeting we could not but say in our hearts, "Bravo, Evangel!"

Last Sunday, our evangelist and his son were at this outstation and had a grand time. Mr. Lang was present at the services and is ashamed of himself. Evangel is very anxious to come back to school, but her father thinks he cannot pay for her board. Her example in the school is so good that we are thinking of sending word to her to come anyway. Please pray for her, for her parents and for the church at this outstation.

"After Many Days"

By Mrs. H. N. LACHLAN, Shanghai

SHANGHAI I find more crowded than ever, and with many new buildings. There are two large Chinese "Woolworth" stores, just opposite each other. These sell all manner of foreign goods and are just the places that the Chinese would frequent, but as they are dealing with the Japanese, they are being shunned by the students. The feeling against the Japanese is still strong.

I am having many visits from Chinese as they get to know I am here and it is good to find some of them more earnest than formerly. One dear woman that I had with me over thirty years ago, and have always kept up with, came to see me, and on leaving, put ten dollars in my hand saying, "I have received much blessing through the China Inland Mission and want to give a small thank offering." This meant a good deal from her. She has not much to give away.

Another Chinese lady came the Sunday after my arrival. She threw her arms around me, saying, "Oh, praise the Lord! I want to tell you what He has done. Do you remember how we prayed for my husband and I brought him to see you and you exhorted him to come to the Sunday service and listen to the doctrine? Well, some time after you left he studied the Bible and found that this was what his heart needed, a Savior who could forgive his sins and give him peace. He believed and was baptized. (He was a teacher.) Often he had doubts, especially when he became ill and was weak, but I kept on praying for him. One day as I prayed I had a vision, and saw my husband vainly trying

to climb a very steep hill and a man doing his best to trip him up. Just then he called to me, 'Oh, it's dark, pray for me.' So I just got down on my knees and cried to the Lord Jesus; and as I prayed I saw my husband still trying to climb the hill, then all at once it became so bright! The hill lit up and I saw two hands stretch down and lift him right on to the top. And as I looked I saw One so beautiful! and He smiled on me. I wanted to thank Him, when my husband called out, 'It is bright now, and Jesus has come. He has smiled upon me, He is calling me, I am going to Him, I am happy, happy!' and so he passed over the river. Was it not good of God to give me this vision?" Then she went on, "I have more good news, my son is also a Christian, and my daughter too. So we shall all meet in heaven." Then I had to hear of the way the Lord had been helping her in her work at the "Door of Hope." Her heart was just full of praise to God.

Another of my old pupils of thirty-four years ago, came bringing her new grandchild that had been born while I was at home. She, too, is full of gratitude to God for letting her son come back from France where he had been for over three years, and she tells me her eldest son has been married during my absence.

So they come, one after another, with all the family news and it makes one feel glad to be among them again.

Last Friday I paid my first visit to the "Door of Hope" and it was good to see progress here, too. A nice large new chapel has been built in memory of Miss Bonnell, and it seats over four hundred.

The Nanking road is quite a sight in the evening, a blaze of electric light, whole shop fronts with signs, characters, etc., in various colors, and the streets full of trams, motors, carriages and rickshas, the latter not very safe sometimes, but I always try to make my men go slowly.

A LITTLE VISIT TO YANGCHOW.

Having an invitation from Miss Murray, and our numbers in the Shanghai compound having decreased, I left one Friday morning for a few days visit to Yangchow.

At the Training Home we had a very warm welcome from Miss Murray, Miss Cole, Mrs. King, and all the twenty-four young sisters whom we



A WEDDING PROCESSION IN NANKING ROAD, SHANGHAI

have had the joy of welcoming to China this spring.

The Home at Yangchow is a large comfortable place, with wide corridors and verandah, and a lovely garden. The narcissi were out in blossom, and the peach trees quite a sight! Saturday being a holiday we were able to see a good deal of the students, and I was glad to see how well they all were, and so happy! On Sunday afternoon I had the pleasure of speaking to all the dear young sisters, and it was good to see such a large party all fresh and eager to begin their work among the Chinese.

We saw Misses Clough, King and Lajus. Miss Clough has a very well-managed school, and I saw the girls I am specially interested in. Ta-hsing looks well; she is remaining until there is an opening for her to go into hospital to train as a nurse. I also saw Miss Palmer's girl Katie, who has grown a nice girl, and is a diligent worker.

On Tuesday I went over to the South Gate to see Wang Lan-ii, the blind evangelist, who was delighted at my coming and I was glad to meet him again, and his sweet little wife and child. The little girl is a pretty, dainty little mite of three and a half who looked up shyly in my face and said, in English, "Grandma." I took her on my knee and she sang to me sweetly. Lan-ii was married when we were here over four years ago, and he has been busy serving the Lord since then. He is now compiling a music book for the blind.

Wednesday we had a Chinese feast at Dr. Chang's, which lasted nearly three hours. Then I had a long talk with him about the days when he was a boy, and about his mother, who was such a dear woman doctor. His hospital is crowded with patients rich and poor, and he is kept very busy. As soon as he had started to eat, a card was sent in, and he had to attend to this, then another messenger came and he got a pen and hastily wrote out a prescription.

He began to say how he tried to tell the people about Jesus but was wondering if it was any use. After a long talk he said, "Yes, I see, it is of use, and I will go on even if I see no result."

Will you remember this busy doctor? also his wife, who is an earnest Christian, one of my old school girls? She has seven sons and two daughters and just lately lost the third girl, and the little one is very delicate.

"Sea of Literature" the Son of Laborer Lee

By Mr. ROBERT GILLIES, Shansi

JEROBOAM, the son of Nebat, who made Israel to sin"—not a very attractive text, but I shall never think of Jeroboam without recalling "Sea of Literature," the son of Laborer Lee.

Would you like to hear the story?

Well! We were repairing the boys' school at Hotsin. There was mud everywhere; men puddling mud, slashing mud on to the roof, and daubing it on the walls. The tidy little school court had become a chaos of mud, and I, the pastor, mud-bespattered, stood in the midst perplexed. When, oh when, would the school reappear; enlarged and clean, and the rooms once more be filled with bright happy boys shouting their lessons lustily?

Just then, in among the dirty workmen, I espied as pretty a little boy as I had seen in China. He was clean and tidy too, in spite of his immediate surroundings. Of course he was just a little shy. Who would not be? He had never before been confronted by a foreign "demon," who asked his age, his name, about his home, and how he had found his way into the forbidden precincts of the "Dayspring Academy."

A few minutes later my wife was feeding five-year-old "Sea of Literature" with cake and showing him pictures in our sitting-room. His father and mother were "on tramp." They had dragged the little boy several hundred miles seeking work and a home, for famine had driven them far from their old home in Chihli.

Day by day the school room took form, and confusion passed as "Sea's" father and his mates trotted to and fro with their heavy baskets full of brick and lime.

Then the time came when "Sea's" mother regularly took her place in the class where other women learned laboriously to sing "Jesus loves me," and, although she wore garments of a fashion not correct in Hotsin and her accent betrayed her as an outsider, still the old dames spoke of her as a sister, which meant they considered her as one of themselves.

They lived in a cottage belonging to the church. The father worked as usual, but "Sea of Literature" with his round face beaming had a seat in the

kindergarten, and with the other boys went to church and Sunday School. The Sunday School lessons were on the Kings of Israel that term, and kind friends had sent us fine picture cards with texts in Chinese.

Tears flowed fast. He was in great and unwonted distress, billows covered the face of the "Sea." Father coming home from his work was amazed and distressed.

"Has teacher beaten you? Has some boy hit you? You won't go to school again if they have. Did you fall?"

"No! No! No! Oh! Oh! I have lost my Je-lo-bo-an."

Father opened his mouth, and he opened his eyes. Never had his ears heard that combination of sounds. "Je-lo-bo-an," he said. "What on earth is it? Can you eat it? Or do you wear it?"

"No, no, no. It is my Je-lo-bo-an."

"Mother! what is the matter with the boy?"

"I do not know. He says he has lost something, but what it is nobody knows. No decent Chinaman ever heard of such a thing. I will run across and ask Mrs. Kwoh if she ever heard of the foreigners having Je-lo-bo-ans, and what they are for, or where he got it."

Soon the mystery was explained. The picture was found. Father, mother and neighbors were introduced to the son of Nebat, and knowing nothing of his character decided he was good to look at in his purple and gold!

A thought struck this poor illiterate coolie—and it was an answer to somebody's prayer—the missionaries are good to take all this trouble to teach my little boy, I must learn what I can myself, too, about Jesus. And he did.

A couple of years later, father and mother were both baptized, and both have proved good Christians.

"Sea of Literature" was about fourteen when the Lord called him to the prepared mansions. He died like a Christian, and he had lived a bright little life, bringing happiness to many as well as having been used to bring his parents to the knowledge of Christ. In the last days of his illness he spoke clearly of the Home to which he was going, and earnestly exhorted those around him to give themselves to Christ.

Each time we think of the Lee family we cannot but recall how the Spirit of God used the Jeroboam incident as an important link in bringing them all to Christ.

Here and There

Mr. and Mrs. F. W. Baller having returned to China will be taking up residence at Wuhu, Anhwei, where Mr. Baller will continue his literary work, probably revising his primer and dictionary, besides translating devotional books which will be a help to the Chinese church.

With the departure of Mr. and Mrs. A. W. Lagerquist for furlough in North America, the entire Mission plant at Laohokow, Hupeh, where they have worked for many years past, has been sold to the Norwegian Lutheran Mission, which has a large work there and in the surrounding district. The two young ladies, Miss Ruby V. Thompson and Miss Ida E. Wilson, who were engaged in school work at Laohokow, have been transferred to Fengsiangiu, across the border in the neighboring province of Shensi, where they will be engaged in similar work in this station, which is under the charge of Mr. and Mrs. C. H. Stevens.

Mr. and Mrs. James Stark, of Shanghai, have been paying a short visit to North America on their way to England, stopping briefly at Vancouver, Toronto, Philadelphia and other places.

Mrs. Robert Gillies and Miss Eva McCarthy were both engaged for speaking at meetings in Vancouver before their sailing for China. Other deputation work has been done by Mrs. G. Cecil-Smith at Keewadin and Erieside Conferences. Rev. F. A. Steven was also present at the latter gathering.

Miss Ruth Smith, whose health has improved somewhat since she went under a surgical operation for appendicitis and received other treat-

ment from Dr. Jackson at Shanghai, has found the climate in Chekiang rather trying, and hence in accordance with medical advice she has been transferred to Luanfu, Shansi, which is bracing and healthful.

Mr. and Mrs. Thomas Cook and child arrived at Shanghai in May and were shortly returning to western Szechwan, where they will take charge of Pengshanhsien station.

Mr. and Mrs. Arthur Moore, who with their youngest child arrived in Shanghai March 23rd, after completing their furlough at Chefoo with their children, plan to return thence to Kansu in the autumn.

Mr. and Mrs. Graham Anderson have been transferred from Chao-cheng, Shansi, to Hotsin of the same province; Mr. and Mrs. A. B. Lewis, who were formerly at Hotsin, have been transferred to Hungtung to take part in school work at this centre, presided over by Mr. F. C. H. Dreyer.

On the 8th of May there arrived in China Dr. and Mrs. R. N. Walker from England, who may be considered the first fruits of many earnest prayers for "at least six new medical men."

ARRIVALS

July 19, 1920, at Vancouver, Mr. and Mrs. J. Stark, Miss J. G. Gregg, Miss F. Cole and Miss E. O. Trench, from China.

DEPARTURES.

July 30, 1920, from Montreal, Miss J. G. Gregg, Miss F. Cole and Miss E. O. Trench, for England.

August 11th, from Quebec, Mr. and Mrs. J. Stark, for England.

Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Pray that the great opportunity which the new phonetic script gives of spreading the Gospel in China may be "handled with wisdom" directed by the Spirit of God (page 118).

Pray for those who are learning the phonetic script that the Spirit may always be present to make the Word fruitful as in the incidents related (p. 118).

Praise God for the opportunity which the phonetic script gives and for the results already shown (p. 118).

Pray that the good seed sown in sorrowing hearts may bring a harvest (p. 119).

Thank God for the encouraging report of the Shansi Bible Institute but ask for more workers and for strength and blessing upon those already at Hungtung (pp. 120-121).

Shall we not bring before God requests for more medical workers? Shall we ask for six or sixty? And should there not be as many nurses as doctors? (p. 122).

Pray for hospital workers—the helpers and nurses as well as doctors (p. 122).

Thank God for the ability of young Chinese medical men to continue hospital and Sunday School work with little foreign supervision (p. 123).

Remember the busy lives of missionaries and their distracting circumstances (pp. 123-124).

Pray for the school girl, Evangel (p. 124).

Thank God for the fruit of work seen "after many days" (p. 124), also remember Lan-ju and Doctor Chang (p. 125).

Pray for our China Secretary and others for furlough (p. 127).

Editorial Notes

IT has been a pleasure to receive at various centres in Canada and the United States, Rev. James Stark, the Mission's Secretary at Shanghai, who with Mrs. Stark has made a brief visit to North America on the way to England for furlough. Those who are familiar with Mr. Stark's communications which we print regularly under the title of "Our Shanghai Letter" will undoubtedly feel a personal interest in his visit to this continent, and while missing his letters in months to come will no doubt prayerfully remember him, asking God's blessing upon him and his wife throughout their furlough.

Friends of the Mission, desirous of interesting others in the work in China, often appeal to our offices for something about the China Inland Mission that may serve the purpose of a possible "entering wedge" for missionary interest and at the same time be an acceptable presentation booklet. Such we think has been furnished in the attractive, slender volume prepared by our Editorial Secretary in England, using the salient incidents of the Mission's rise and growth as spiritual lessons for God's people. This booklet is entitled, "Selling all to Buy the Field," and is now procurable at our offices on this side of the Atlantic as noted on the back cover of this number.

Similar to the demand for a Mission brochure for adults has been the call for a brief story of the life of Hudson Taylor adapted to young people. Again, Mr. Marshall Broomhall has undertaken to meet a distinct need by the preparation of a biographical sketch of Mr. Taylor bearing the sub-title, "The Man Who Dared." The striking scene depicted in colors on the cover, together with the well drawn illustrations within, should make this a book of ready welcome to boys and girls. We regret that printing expenses and duty charges bring the price of the little book to half a dollar on this side of the Atlantic; but we hope, nevertheless, that the Lord will bless it to many readers, and that it will instil, in the young, incentives and aims which will be guided and used by the Holy Spirit.

Some suggestions regarding the contents of this periodical have come from members of our Mission out on the field. One thinks a little more information about the geography of China would be helpful to readers; another believes that a series of short biographical sketches of missionary leaders of various lands would be desirable. Again, we have been criticized for not oftener printing sequels to the stories of Chinese Christians. From somewhere it has been hinted that more bits for children would be acceptable. As to the last, let us say in passing that missionary matter is so largely weighted with responsibility or shadowed by the heathen overgrowth that bright and interesting bits are not always easy to find. But what do the readers of China's Millions desire in these pages? We cannot promise to fulfil all expressions, but suggestions would be welcome and criticisms humbly accepted.

Gifts for special purposes in China are supposed

to be acknowledged not only by our home offices but by the missionaries on the field who finally see this money applied to the special work or given toward the support of a particular school child, biblewoman or evangelist, as the case may be. Usually—perhaps not always, since some missionaries are not good letter writers—the acknowledgment from China gives some account of the work as related to the gift or such information as the missionary may think would be interesting. And often it is just there that the correspondence ends. The friend who gives may repeat his gift without thinking of writing to the worker in China, and the worker finds it hard to respond without saying the same things over. It is "so difficult to write one-sided letters," says a lady missionary in extenuation of her lack of correspondence. Another expresses the wish that the friends who give would ask questions; and another, confessing she finds it hard to know what to tell people who are names rather than realities, says plaintively, "I do wish donors felt they had a duty to reply to our letters, if it is nothing more than a postal." We wonder if our generous friends realize how much their gifts would be enhanced if the giving hand could be felt—through a letter.

"Oh how love I Thy law!" (Psalm 119:97). We have a feeling that law is not to be loved, yet in every phase of life apart from the moral and spiritual, men are seeking assiduously not to avoid laws but to find them in order that they may devotedly observe and follow them. The musician loves the laws of harmony, the artist loves the laws of composition and color, the scientist loves to discover the laws of nature, so, too, the business man loves to develop the laws of efficiency and the ways of profit. But strangely enough, knowledge of God's laws, regarding things eternal, fails to delight the natural heart of man. Rather does man choose to meet the unknown future with ungrounded theories or fancies of his own, than accept the Creator's revelation of His beneficent law. How pitiable is the folly of those who will not listen to Him who says, "Learn of Me," to Him who came not to destroy the law "but to fulfil," who is Himself "the end of the law for righteousness to every one that believeth!" Lack of law is weakness; conformity to it is strength. Ignorance or antagonism makes law a terror; knowledge and obedience makes it a comfort. Unaccustomed observance of law is irksome; perfect adaptation to it is joy. It is only to a regenerate people that God can say, "I will put My laws in their hearts"—not in statute books but in their affection. While our justification is "not by the deeds of the law" yet God's law is not abrogated, it remains, the essential requirement of His eternal Kingdom. It is not to be disowned; it is to be loved. His Kingdom can contain only loyal subjects, those who accept His law from the heart, those who will to do His will, those in whom He can work to will and to do of His good pleasure. "Great peace have they which love Thy law: and nothing shall offend them" (Psalm 119:165).

SELLING ALL TO BUY THE FIELD

OR PRAYER AND THE CHINA INLAND MISSION

By MARSHALL BROOMHALL, M.A.

Forty-eight pages, bound in stiff paper, with pictorial cover, a booklet suitable for presentation. Price 20c., postpaid, at either office of the Mission.

A "very brief sketch" of the work of the China Inland Mission "outlining a few of the more important and salient features, to catch something of the spirit of prayer and consecration which characterized the founder and pioneers," and aiming to be "a testimony as to how, in the history of one organization, God has shown Himself the Rewarder of those who diligently seek Him."

HUDSON TAYLOR THE MAN WHO DARED

TOLD FOR YOUNG PEOPLE

By MARSHALL BROOMHALL, M.A.

Seventy pages, bound in boards, with striking pictorial cover in colors, illustrative end papers and four full page illustrations within. Price 50c., postpaid, from either Mission office.

This story of Hudson Taylor is designed for young people, and is presented in very attractive form. It is necessarily brief but brings forward incidents which are likely to appeal to young people, especially boys. As the author says, "Through reading books some men have become travelers, others have become great scientists, and some have become missionaries. I wonder if the reading of this will make you want to do anything for China."

THE STATIONS OF THE CHINA INLAND MISSION AN AID TO INTELLIGENT PRAYER

Thirty-six pages, bound in strong paper cover, and including a map of China. Price 15c., postpaid, at either office of the Mission.

The above book is for praying friends of the Mission who desire to know something about the stations manned by English-speaking members of the C.I.M. It is a little book of reference which should be in the hands of everyone who reads "China's Millions" and desires to have clearly in mind the situation of each station both geographically and as a working centre. It is not for those being introduced to the Mission but for those who are striving to follow the work done on the field.

MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, JULY, 1920

PHILADELPHIA

MISSIONARY AND GENERAL PURPOSES	Date No.	Amount	Date No.	Amount
	16-905....	\$ 100.00	2-841 Int....	\$ 315.00
	907....	400.00	842....	20.00
	908....	15.00	846....	1.00
	10-910....	50.00	6-851 Int....	36.00
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	961....	1.00	29-945....	10.00
	47-962....	4.75	947....	1.00
	891....	15.00	30-953....	2.50
	966....	5.00	954....	5.00
		\$ 4,274.72	31-959....	10.00
			960....	42.00
			961....	60.00
			963....	4.31
				\$1,249.94

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	731....	1.50	12-792....	25.00
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	729....	15.00	794....	2.00
	730....	150.00	795....	15.00
	731....	60.00	796....	2.00
	732....	15.00	797....	5.00
	733....	3.00	798....	10.00
	734....	13-800....	807....	4.25
	736....	51.00	14-804....	5.00
	737....	5.00	15-806....	10.00
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	740....	20.00	814....	5.00
	741....	2.50	815....	10.00
	742....	5.00	816....	10.00
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	744....	2.00	818....	10.00
	746....	3.00	819....	1.00
	748....	10.00	820....	8.00
	751....	2.75	821....	8.50
	752....	20.00	822....	23.00
	753....	25.00	20-823....	1.00
	754....	10.00	824....	4.75
	755....	10.00	825....	50.00
	756....	1.00	21-825....	10.00
	757....	25.00	22-829....	16.00
	758....	1.00	830....	80.00
	759....	5.00	831....	200.00
	760....	1.00	23-833....	1.00
	761....	1.00	24-834....	10.00
	762....	25.00	835....	45.00
	763....	5.00	836....	100.00
	764....	20.00	837....	5.00
	765....	25.00	26-838....	25.00
	766....	5.00	839....	5.00
	767....	5.00	27-842 Anon....	5.00
	768....	2.00	843....	20.00
	769....	14.13	28-845....	8.50
	770....	5.00	846....	155.00
	771....	10.00	29-848....	30.00
	772....	10.00	849....	10.00
				\$ 885.16

SUMMARY

From Philadelphia—		
For Missionary and General Purposes....	\$ 4,274.72	
For Special Purposes.....	1,249.94	
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For Special Purposes.....	885.16	
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		\$ 8,532.65
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		\$ 106,772.38

CHINA MILLIONS is 75c. Per Year

(since July 1st, 1920)

This advance has been made necessary by the greatly increased cost of printing.

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EBENEZER

CHINA'S MILLIONS

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MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
SEPTEMBER, 1920

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

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Jehovah-Jireh

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MODERN CHINA. TRAVELING BY MOTOR LAUNCH ON CHEKIANG CANALS. THE ADVERTISER (OF CIGARETTES) LAYS CLAIM TO PREFERRED POSITION ON PROMINENT WALLS
Photograph by Mr. Robert Powell

CHINA INLAND MISSION

METHODS

By the late REV. J. HUDSON TAYLOR

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Rev. R. A. Torrey, D.D., Los Angeles, Cal.

ORIGIN. The Mission was formed with the object of carrying the Gospel to the millions of souls in the inland provinces of China.

METHODS. (1) Candidates, if duly qualified are accepted irrespective of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (3) No collections or personal solicitations of money are authorized.

AGENCY. The staff of the Mission in January, 1920, consisted of 1,061 missionaries (including wives and Associate members). There are also over 3,400 native helpers, some of whom are supported from the Mission funds, and others provided for by themselves or by native contributions.

PROGRESS. Upwards of 1,800 stations and outstations have been opened and are now occupied either by missionaries or native laborers. There were 6,531 baptized in 1919. There are now about 52,400 communicants. Since 1865, over 77,000 converts have been baptized.

MISSION OFFICES

237 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

MISSION HOMES

235 School Lane Philadelphia, Pa.
507 Church Street, Toronto, Ont.

INFORMATION FOR CORRESPONDENTS AND DONORS

Correspondence should be addressed, donations be remitted, and applications for service in China should be made to "The Secretary of the China Inland Mission," at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

NOTE.—Postage to all C.I.M. stations in China (including Shanghai, Chefoo, etc.) is now five cents per ounce from Canada. The rates from the United States remain as they were.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

FORM OF BEQUEST—I give and bequeath, unto the China Inland Mission (see note) the sum of _____ dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

FORM OF DEVISE—I give and devise unto the China Inland Mission (see note), all that certain here inserted description of property with the appurtenances

NOTE.—In case the will is made out in the United States, the following words need to be inserted:—having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted:—having offices at Toronto, Ontario.

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

PRAYER MEETINGS on behalf of the WORK IN CHINA connected with the CHINA INLAND MISSION are held as follows:

Germantown, Philadelphia, Pa.	WEEKLY
China Inland Mission Home, 235 School Lane	Friday 8.00 p.m.
Church of the Atonement, Chelton Ave.	Wednesday 8.00 p.m.
Ventnor, N.J. (Atlantic City).	
Res. Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave.	Friday 3.30 p.m.
Superior, Wis.	
Res. Mrs. Geo. Hanson, 1206 Harrison St.	Tuesday 8.00 p.m.
Tacoma, Wash.	
Res. Mrs. Billington, 811 So. Junett St.	Mon. Afternoon
Toronto, Ont.	WEEKLY
China Inland Mission Home, 507 Church St.	Friday 8.00 p.m.
Vancouver, B.C.	WEEKLY
Res. Rev. Chas. Thomaun, C.I.M. Representative, 1936 Keefer St.	3rd Friday 8.00 p.m.
Bible Training School, 356 Broadway W.	2nd Friday 8.00 p.m.
West Vancouver, Union Church.	3rd Tuesday 8.00 p.m.
Y.W.C.A., Dunsmuir St.	last Wednesday 3.00 p.m.

St. Louis, Mo. SEMI-MONTHLY
Res. Dr. Mary H. McLean, 4339 Delmar Blvd. 2nd & 4th Mon. 8.00 p.m.

MONTHLY	
Albany, N.Y., Bible School, 107 Columbia St.	1st Thurs. (morn.) 8.30 a.m.
Buffalo, N.Y., Res. Miss Quallander, 562 East Ulica St.	3rd Tuesday 8.00 p.m.
Lockport, N.Y., Res. Mrs. W. B. Singleton, 189 East Ave.	last Tuesday 8.00 p.m.
Cleveland, Ohio, Res. Miss Z. A. Broughton, 4223 Cedar Ave.	1st Monday 7.30 p.m.
Detroit, Mich., Res. Mr. James Bain, 114 Stanford Ave.	3rd Friday 8.00 p.m.
Grand Rapids, Mich., Wealthy St. Bap. Church.	Thurs. preceding 1st Sunday 8.00 p.m.
Pontiac, Mich., Res. Mrs. Robt. Garner, 90 Oakland Ave.	1st Friday 7.30 p.m.
Laurium, Mich., 1st Bap. Church.	Sec. Mrs. J. Lee 2nd Thursday 7.30 p.m.
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St.	Thurs. after 1st Sunday
Bethel, Minn., The Baptist Church	Wed. after 1st Sunday
Los Angeles, Cal., Res. Mrs. A. O. Allen, 949 No. Normandie Ave.	2nd Monday 7.45 p.m.
Berkeley, Cal., Res. Mrs. Rakestraw, 2518 Dana St.	1st Thursday 8.00 p.m.
Sherwood, Ore., Res. Dr. Fosner	1st Tuesday 2.30 p.m.
Seattle, Wash., Res. Mr. O. G. Whipple, 1816 38th Ave. N.	2nd Tuesday 8.00 p.m.
Bellingham, Wash., Alternately at Y.W.C.A. and Res. Mr. F. M. Mercer, 2132 Walnut St.	2nd Monday 8.00 p.m.
Halifax, N.S., At various homes. Sec. Mrs. E. L. Fenerby, Armdale	2nd Monday 3.15 p.m.
Montreal, Que., Res. Mr. J. David Fraser, 350 Mackay St.	1st Monday 4.00 p.m.
Ottawa, Ont., At Y.W.C.A. Chairman, Com'd'r. Stephens, 99 Acacia Ave.	2nd Friday 8.00 p.m.
Niagara Falls, Ont., Gospel Tabernacle, Temperance St.	3rd Tuesday 8.00 p.m.
Hamilton, Ont., Caroline St. Mission (Rev. J. S. Pritchard, Supt.)	1st Wednesday.
London, Ont., Res. Rev. F. A. Steven, C.I.M. Representative, 298 Princess Ave.	4th Friday 3.30 p.m.
Scudder, Ont., Sec. Mr. George E. Pegg	1st Tuesday.
Bolsover, Ont., At various homes. Sec. Miss A. M. McCrae, R.R.1 Brechin, Ont.	1st Wednesday 3.30 p.m.
Winnipeg, Man., Res. Mrs. W. R. Miles, 557 Wellington Cres.	1st Friday 3.00 p.m.
Calgary, Alberta, Res. Mr. A. L. Forde, 1328 11th Ave. W.	1st Monday 8.00 p.m.
Victoria, B.C., Book and Bible Room, Fairfield Bldg. C. morant St. 1st Tuesday. Also occasional meetings.	8.00 p.m.

CHINA'S MILLIONS

TORONTO SEPTEMBER, 1920

Faith's Final Authority

By H. W. FROST

IT is commonly acknowledged that these are days of intense and immense unsettlement. The foundation of things is being shaken and almost destroyed, and the cry is going up, "What can the righteous do?" The time has come when men's hearts are failing them for fear, not knowing what the future will bring forth. What yesterday was certain, to-day is doubted and to-morrow will be disbelieved. The question is, What will remain? and, If there is certainty, where may it be found?

Moreover, this unsettlement and consequent disquiet exists amongst all classes of persons and in all the various relationships of life. Secular and religious periodicals indicate that the human mind is in a state of actual ferment, and this in respect to nearly every subject under the sun. Is monarchy or democracy the ideal government? Granting that democracy is the ideal, is it to be limited or unlimited? Is the proposed League of Nations from heaven and a gift from God, or is it from the pit and the work of Satan? Is the world getting better or worse? Is man immortal or only mortal? Is communion with the dead possible, and, if it is, is it lawful? Is Christ's coming premillennial, post-millennial or nonmillennial? What part is the Christian to play in politics? is he to abandon himself to them in the hope of saving the world, or is he to stand off from them as from a hopeless and contaminating task, giving himself to prayer and evangelization? What fellowship is a Christian to have with those who are not Christians, or with those who are, but are not true to Christ and His Word? What social pleasures are allowable? How is the Sabbath to be kept? What principles are to govern parents in the bringing up of their children? What is prayer? is it objective or simply subjective? What is the Word? is it inspired in whole, in part or not at all? What is salvation? is it to be obtained through service, suffering or sacrifice? and, if by sacrifice, by whose, one's own or Christ's? And who is Christ? is He just man or is He also God? If He is only man, what can He do for men, or, if he is also God, what does He require of men?

And so the questions come in like a flood, from paper and magazine, from pew and pulpit, from quibbling minds and also from broken hearts. Some of us had thought that most of these matters had been settled long ago and that the issue of things had resolved itself simply into this: belief or unbelief. But we suddenly find that everything is once more in the melting pot; that serious-minded men and women are questioning realities; and that even Christians are demanding new solutions of old-time problems. We perceive, therefore, that

every teacher of men is called upon to exercise infinite patience and to be ready to build again from the bottom upward; and, moreover, probably the teacher has problems of his own, which many years and much prayerful thinking have failed to solve. It is a time of mental and spiritual disorder in every sphere of life and in every part of the world.

And what makes the situation worse to many is that there seems to be no final court of appeal, especially in spiritual affairs, where cases may be argued and where just and final decisions may be obtained. There is a feeling that such a court should and must exist somewhere; but the question is, Where is it? So men conclude that herein is presented the greatest problem of all. They declare that there are many voices in the world, each differing from the other, and no one knows which one is most divine. Confusion is thus turned into what may only be described by Milton's phrase:

"With ruin upon ruin, rout upon rout,
Confusion worse confounded."

And we have the spectacle thus of men stumbling forward in the dark, with their arms outstretched. They need a guiding hand, but they fail to find it. What, then, shall they do?

In this crisis, some say that we should turn to the pope. But if so, which one? Accepting Peter, for the moment, as the first pope, are we to test all the others by him, and if we are, what will be left of the others? But if we are not, which of the later-day popes are we to reckon as having spoken *ex cathedra*? This last is most perplexing, for there have been many popes, each one with a different dictum; twice over at the same time there have been two popes, each opposing the other; and again a later-day pope has contradicted a former-day one, so that the benediction of the one has become the malediction of the other; and even the doctrine of papal infallibility, which one must accept if one turns to the Roman curia, was condemned as heresy by the popes themselves up to the time of Pius the Ninth, and by a large number of the cardinals even then; and to this day the theologians at Rome are not agreed as to what papal infallibility means. Tested by the necessary laws of harmony and unanimity we shall not find final authority with the popes.

But others say that we should turn to the church. If so, which church? Shall it be the Roman, Greek, Armenian, Syrian, Nestorian, or Coptic? For, mark it, it will have to be a choice between these since they do not agree with one another even in things fundamental. Or, if we shall turn away from the historic churches to the reformed, where

fundamental agreement is found, which Protestant church shall it be? Shall it be the Church of England, Church of Scotland, Episcopal, Reformed Episcopal, Lutheran, Moravian, Presbyterian, Reformed Presbyterian, Congregational, Baptist, Methodist or the Salvation Army? For, mark it, again, while these agree in essentials, they vastly disagree in nonessentials, which with the conscientious man are often tremendously vital. Or shall we make another effort and turn to the apostolic, simple and devoted people, the Plymouth Brethren? But to which party among these shall we go; the close, open or loose; the Darbyites, Newtonites, Cecilites, Ravenites, or Grantites? for we must differentiate even here. Alas! it is manifest that we shall not find union and unanimity even in the church, historic or reformed; and this is certain, that we shall never get the harmonious note of authority from Scriptural and spiritual discord.

But still others say that we should seek to hear the authoritative word outside of organized ecclesiasticism, in that great consensus of opinion expressed by individuals through the ages and brought into full expression in these last days of grace. But can we place this consensus? Do any two men interpret and formulate it alike? Is it possible from book or sermon to define and express it? Even where it may be partly vocalized, is it clear, comprehensive and final? For instance, was the consensus-voice in apostolic days the same as it was in mediæval? and was it then what it is now, since men have been to war and slain the great dragon?

Moreover, what is this consensus which is so much talked about? is it a person or thing? is it living or dead? is it truth or shibboleth? is it divine or human? If it proves at last to be just human, then evidently we are back where we were at the beginning, and in this case we are in the grip of the greatest religious mastodon of the ages, the *genus homo*, that is, our fallible selves. And, clearly, no one can hope that final spiritual authority will come out of a condition such as this. In short, if we may not go farther than we have gone, we shall find no final authority anywhere, and hence, we shall remain of all men the most miserable.

It is a relief now to turn away from such uncertainties, which are but vagaries, to a nearer, surer and more soul-satisfying consideration. There is a Book which claims to be divinely authoritative, and we may affirm that there are facts about it which substantiate this claim, among which are the following:

First, it is an old Book, all of it old and some of it very old, and no neglect, nor hatred, nor persecution, has ever been able to destroy it; which suggests that God fashioned it and has preserved it.

Second, the Book has proved to be a regenerating, transforming and comforting influence, through thousands of years, with millions of persons and in behalf of individuals of diverse characteristics and needs; which indicates that it has had within itself a power beyond the human.

Third, the Book touches upon history, art, poetry and science, formulates theology and expands ex-

perimental religion, and these diverse elements have been presented by men of different times, countries, races, social position, political environment and national and personal aspiration, and all this without a false or conflicting statement within it, and with a perfect harmonization and development of truth; which implies the presence and power of the miraculous.

Fourth, the Book is prophetic in the major portion of it, and its foretellings have often anticipated thousands of years, multitudes of people and a multiplicity of events, including the largest possible national movements and also the smallest possible personal details, and its utterances have never yet failed nor been once discredited; which manifests elements of foreview and predetermination which are nothing less than divine.

And, finally, it is beyond doubting that whatever measure of infallibility there has been amongst men has come from the Book, and that all past and present confusion has developed, not from it, but only from man's failure to understand and interpret it aright; which proves beyond controversy that the Book is a light shining in a dark place, a voice which has a divinely certain sound, a sacred dictum, an ultimate dogma, the *ex cathedra* utterance of the living God. Here, then, faith may rest, for here is final authority.

Here, however, the heart falters. For each of us rightly asks: Who am I that I should think myself to be better than other men? and what chance of success in interpreting the Bible may I hope for when men at large have so widely disagreed concerning it? This indeed is searching and solemnizing; it is even discouraging and disheartening, particularly since the very Book whose authority we recognize tells us plainly that to the end we shall see in part and, therefore, prophesy in part.

It is to be remembered, however, that this is not all of the truth and that what remains is most encouraging and enheartening. For these things are also facts. The Master promised that the Spirit through the Book should guide us into truth. We know that whatever of truth has been discovered has been found by searching the Book. It is evident that thousands of persons have been made both wise and godly by meditating on the things contained in the Book. It is true, even if we may not know everything in the Book, that we may know much of it and that this will ever be for our own and others' profit. And, finally, it is manifest that the apprehension of truth is not so much in proportion to one's knowledge of the Book as it is to one's obedience to it. In view of prevailing Scriptural misinterpretation and spiritual confusion, it behooves us to walk through life with humble and contrite hearts. We must keep in mind that others besides ourselves have the fullness of the Spirit, and, instead of ourselves, may have the right interpretation of the revelation. And we are never to forget that finality of knowledge and teaching will never be found with us, since we, too, are only men. At the same time, there is every reason to be assured that it is our sacred privilege to come to the Bible as God's infallible Word; to

regard it as the divine mandate in respect to human life and conduct; to study it as the one revelation which will illuminate the soul and transform the life; and to hold it as the decisive word in all controversy. By doing these things, in spite of all personal infirmity and even in these confused and confusing times, we shall increasingly discover that God's truth is ever fixed and final and also that he who does the will of God will certainly know of the doctrine.

But to get the benefit of the Book, we need to deal practically with it. When one is sick and goes to a medicine chest for a remedy, he does not take the first medicine which chances to come to hand, nor does he take all the medicines which the cupboard may contain; he selects his remedy according to his need and for the time being shuts himself up to it. The Bible is a sacred medicine chest, and it holds in behalf of those spiritually sick, remedies for every disease.

God expects us, however, to show spiritual discernment, not to speak of common sense, in dealing with it. If we wish to know about earth, we do not want to study about heaven; and if we desire to know about heaven, we do not want to study about earth. Again, if we want to understand about spiritual experiences, we ought not to turn to prophecy; and if we want to understand prophecy, we ought not to study about spiritual experiences. We are called upon, first of all, to discover our spiritual need, and then to deal with that portion of the Word which has to do with this. If one is impure, let him consider the purity of Christ and His ability to displace fleshly sin. If one has a temper, let him consider the gentleness of Christ and His power to give love and patience. If one is uncertain about fundamental truth, let him study what the Word has to say about inspiration, the deity of Christ, the atonement, the resurrection and other like subjects. If one is not interested in foreign missions, let him dwell upon the great commission of Christ, the acts of the Holy Spirit variously recorded and the mis-

sionary life of Paul. If one is doubtful about eschatology, let him take up faithfully and fearlessly the teachings which concern future things and found his convictions on the revelation of the Bible rather than upon the comments of lesser books. In other words, we need to deal sanely with the Book in order that the Book may deal sanely with us. To do this is to become, in the best sense, a Bible Christian. And the man who is this is not shaken by every wind which blows and every wave which beats, but stands unmoved and unmovable through every storm. Mr. Moody made one text, "He that doeth the will of God abideth for ever," the guide of his life; and he became like his text. But he only got to know God's will by close and prolonged study of God's Word and this from the standpoint of his personal need.

A last word needs to be spoken. We must be careful not to divorce knowledge and action. It is terribly possible for us to know much and yet to put little into practice. One may approve of clothing and yet go unclothed. One may admire food and yet remain hungry. One may glory in the sun and yet walk in the dark. One may agree with truth and yet abide in falsehood. One may swear by the Bible, the whole Bible and nothing but the Bible, and yet not know, or else forsake, its plainest precepts. Faith only overcomes the world by turning theory into practice, by first knowing and then doing. The heretics of life are not only those who depart from revealed truth, but also those who search it, understand it, praise it—and then neglect or disobey it. At every turn of life, in every crisis of life, for every purpose of life, we need to come to the Word as to God's final utterance and faith's full resting place. But having done this, we need, above all else, to set our hearts to keep that which is written therein. There was once on earth a Man who was God's great dogmatist, and He said: "Ye do err, not knowing the scriptures"; but, be it remembered, this One added: "If ye know these things, blessed are ye if ye do them."

"In Everything—with Thanks"

THE Principles and Practice of the China Inland Mission, indited by the founder and subscribed to by each entering member of the Mission, contains the following regarding the subject of "Support"—

"The Mission is supported entirely by the free-will offerings of the Lord's people. The needs of the work are laid before God in prayer, no personal solicitations or collections being authorized. No more is expended than is thus received, going into debt being considered inconsistent with the principle of entire dependence upon God. The directors therefore cannot, and do not, promise or guarantee any fixed amount of support to the workers. They seek faithfully to distribute the funds available, and to meet the need of each worker. Every member of the Mission is expected to recognize that his dependence for the supply of all his needs is on God, who called him and for whom he labors, and not on the human organization."

"While candidates, therefore, when approved, may be assisted in their outfits for the voyage, may have their passage money paid for them, and may be supported in whole or in part by the funds of the Mission, their faith must be in God, their expectation from Him. The funds might fail, or the Mission might cease to exist, but if they put their trust in Him, He will never fail nor disappoint them."

With the above position of the Mission in mind our readers may be interested and encouraged to read the following extracts taken from letters written by workers in the field to the treasurer's department in Shanghai acknowledging moneys received during a comparatively recent experience of straitness of funds, due not to lack of generosity on the part of donors but rather to the ravaging rates of exchange and the extortionate cost of living which prevails in China as elsewhere.

Though not intended for publication, these testi-

monies, we feel sure, will help to strengthen faith, and these words of thanksgiving will, we trust, be to the glory of Him who has so wonderfully answered prayer in regard to funds.

It may be mentioned that normally, remittances are sent out from Shanghai quarterly, but during the time of straitness, consequent on high exchange, interim remittances have occasionally been despatched to relieve pressure. Some of these letters refer to the regular quarterly remittances and some to the interim ones.

"Enclosed please find my receipt for interim remittance to hand. It came to us this time as a very distinct answer to prayer, for we were face to face with a distinct shortage. By these things men live, and personally, I feel that these times of shortage put a 'vim' into the life that times of abundance fail to do. I read the other day that man is at his best when battling against the stream, and one cannot but feel in one's inmost soul that it is so, though the flesh does not always say 'Yes'."

"Truly our Lord is the faithful God, and I am beginning to prove, as Mr. Hudson Taylor said, 'what a sweet thing it is to live from hand to mouth when it is from God's hand to our mouth.'"

"The extra remittances you have sent out make me feel very grateful, but very unworthy of all the Lord's goodness. It is impossible, of course, for God to deny Himself, and to forsake His children out here, but we are none the less glad and grateful when we receive such tokens of His love and remembrance."

"We wonder, with the high exchange, how you are able to send us so much. The Lord, our Father, always makes what comes enough, and often it is amply sufficient, or He supplies in other ways."

"The sum is small this time, but we praise God that He counts us worthy to suffer this test of faith. May we be the better for it, and praise God! We have not really been called upon to endure hardness for Him in any physical sense that is worthy of mention."

"I do not mind the shortage for myself, but was most grateful to find a sum to help with our native helpers who are so much needed these days when foreign workers are so few."

"We, with others, much value your note of faith and courage accompanying the latest remittance voucher. It is our desire that our degree of thankfulness for God's provision may not be regulated by the amount of dollars that appear on the voucher. If we have His blessing with whatever He sends, and we receive it with thankfulness, He can make the flour in the barrel and the oil in the cuse last until He opens His gracious hand in other ways."

"It should like to add my testimony to that of many others which, doubtless, you are receiving these days. The Lord does provide for all needs. Deficiencies have always been made up in some way, either by extra gifts from friends at home or other tokens of the Father's care."

"Thank you for the interim remittance just sent out, and also for your good letter enclosed. Praise God! We do indeed trust to no uncertain supply. It is abundantly true that the resources of God are not affected by the rates of exchange."

"This token of the loving kindness of our Father came at a time when I was specially praying for money to meet a need, and it fills my heart with praise. Oh, to be worthy of Him who never fails!"

"Praise God we know that He will not fail us in any way, and if He causes us to know straitness it is that we may be led into fuller spiritual blessing, and this is what we need most of all. What a wonderful work the Lord accomplished through Peter, though he said, 'Silver and gold have I none.'"

"I have been realizing recently in a new way that the Lord has still got ravens on active service."

"Praise the Lord for His goodness—no want to those that trust in Him! It is good to see that the Lord has

resources close at hand, while our eyes are perhaps stretched across the ocean."

"Once again God has shown us that He may bring us into a strait place but He will never fail us."

"Now is the time to prove our faith for the needed supply, and to pray not only for ourselves but for the many other societies also adversely affected. The same Lord is rich unto all."

"God tests our faith that we may test His faithfulness. This is just another opportunity for us all to test His faithfulness. He will do something, for He cannot fail."

"Although the remittances for the last year or so have been smaller than usual, I can truly say that all my needs have been supplied, and when one feared that the amount would not be enough to carry one through the quarter an extra remittance has come in so that I have suffered no lack."

"Both my wife and I are glad that we came to China under a Mission which taught us to look to Him and not to the financial department of a Mission."

"We do rejoice in God's faithfulness. He has been showing us recently how independent He is of the ordinary channels, by sending us full supply through extraordinary channels. Praise His holy name!"

"It did indeed come to me as a special gift from the Lord. We have so many local compensations that we are not permitted to feel in any way straitened. Our garden has never been so productive as this year. Eggs and chickens have come in as presents in abundance, also several presents of wheat. God Himself is our treasure house and one longs more and more to live and move and have our being wholly in Him. We do need the spiritual gifts which are of supreme importance."

"The word in Deuteronomy 4:7, 'Who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for,' comes to mind as one receives this interim remittance. May we each one give Him increased joy."

"Thank you for your note with remittance, which is most acceptable at this time and brought forth loving thanks to God—more so, one cannot but note in one's own heart, than when there was a greater plenty."

"We deeply realize the preciousness at this time of trust in Christ. God truly is rich unto all that call upon Him. There never is a possibility of failure with Him."

"The Lord knows our needs, and if He does not supply them far ahead He always provides at the right moment, and we can surely go on in freedom from care. It is good to be able to rest in our Father's love."

"It is worth while being brought to the point of feeling need, that we may be led more truly to look to Him and prove again and again how wonderfully He does supply. I want to add my word of praise and thanks to Him."

"I think it is a very special help that Mr. Hudson Taylor's life should come out at this time. As one reads of the difficulties of the pioneers and of the wonder working of our God on so many occasions, it is a great stimulant to faith and an incentive to believe that He will provide all that is needed."

"I have no fear about the Lord not providing the need for each one of us, His servants. He is always faithful and He knoweth. In the summer I asked Him to supply my needs so that I might not have to overdraw, and He provided beyond what I asked for contingencies I had not foreseen, and now this last transmission remittance covers everything, new passport and all, and leaves a margin for His work. It is blessed to get His love tokens."

"I cannot return the voucher without again sending a brief line to acknowledge with heartfelt gratitude this further remittance. It is good to realize our dependence on the Lord and to prove His faithfulness."

"Certainly the Lord means to teach everyone of us to lean more and more on Him and trust more fully. So far the little has always been enough."

"Once again God has sent the supply of our needs, and although the remittance is somewhat smaller, it is such a joy to know that no good thing will He withhold from them that walk uprightly."

Yen Shi-shan; A Progressive Chinese Governor

By F. C. H. DREYER, Hungtung, Shansi

THERE is little doubt that among the present provincial governors of China, His Excellency, Yen Shi-shan, Governor of Shansi, is making his mark in history. Not only has he been in office for a longer period than any of the other governors, having held his position since the beginning of the Republic, but he has obviously endeavored to rule wisely and well and has met with a fair measure of success.

One of the greatest things that Governor Yen has done for Shansi is that he has maintained order. Throughout the last few troublous years, in happy contrast to many other parts of China, life and property in this province have been secure. But the governor has done more than this. He has introduced useful reforms, such as the prohibition of opium and other narcotics, the abolition of the queue and foot-binding, the encouragement of agriculture, forestry, sericulture, the introduction of uniform weights and measures, the introduction of more enlightened forms of legal procedure, the establishment of schools for girls, the introduction of compulsory education for boys, the establishment of entirely new standards of morals and training in the army, and the encouragement of the definite acknowledgment of God and every man's responsibility to Him. True, these reforms have not as yet been fully accomplished, and Shansi has yet a long, long way to go. The important point is, that a beginning has been made. If an enlightened and progressive policy continues to be consistently followed, there is every reason to expect a rapid development in this province within the next decade.

In addition to proclamations on various subjects, Governor Yen has instituted educational campaigns for enlightening the people, establishing reading and lecture rooms in every city and larger village, in which talks are periodically given on topics of vital interest to the people. He has also issued a number of books, in editions running into millions of copies, for widespread distribution. Through his "What the People Ought to Know" and his maxims which may be seen everywhere in Shansi on pillar and post and wall, he is seeking to inculcate patriotism, honesty, diligence, economy, and other virtues. Although the idea of military preparedness looms rather large in these maxims, as it does also in "What the People Ought to Know," their effect as a whole can only be helpful.

Governor Yen has also issued a phonetic script

primer. Though he has pushed this script with considerable energy, the people in general have as yet not taken to it seriously, and the results obtained so far have not fulfilled earlier expectations. In some districts missionaries have done much to promote this reform, and it is safe to say that, in

proportion to their numbers, more Christians have learned the script than any other class of people. It is to be hoped that efforts may not be relaxed until the goal originally fixed has been attained, namely, that every man under forty and every woman under thirty should be able to read.

Governor Yen's latest production is a pamphlet of some 13,000 characters (40 pages), entitled "What Every Family Ought to Know." The first chapter is introductory, describing a good home and the happiness that such a home brings to all. The subject of the second is family virtue. After giving a list of the virtues that the various members of a family ought to possess, the Governor continues: "Family virtue is the sum total of the virtue of its constituent members, namely, that great and small all act

according to their conscience. This virtue does not come from without, but is developed from the individual conscience. Everyone has a conscience, therefore everyone potentially has virtue." What Governor Yen fails to explain is where the power to enable one to live up to one's conscience is to be found. In thus omitting the most important point of all, the Governor has only failed to do better than China's great teacher, Confucius, and revealed that he has not yet realized that the power to carry out his teaching can only be found in Christ.

The third chapter deals with family etiquette, and the fourth gives some family rules, naming friendliness, magnanimity, dignity, rectitude, diligence, economy, cleanliness, quietness. Chapter five emphasizes the fact that peace in the home is largely dependent upon justice, and that selfishness and partiality are sure to lead to discord. Chapter six deals with home training, showing that in importance it surpasses the training a child receives at school. Here again his military ideals are seen. He recommends that educational toys be given, which will develop the child's intelligence, and among them such toys as wooden knives and spears, "in order to nourish in them an admiration for military prowess."

Chapter seven treats of family hygiene, dealing specifically with the following: clothing, food, the



GOVERNOR YEN, OF SHANSI
From a photograph presented by the Governor to Mr. Dreyer



SCENES AT A MILITARY TOURNAMENT OR SPORTS DAY AT YUNNANFU, HELD UNDER THE PATRONAGE OF THE GOVERNOR, AN EX-MISSION SCHOOL BOY THOUGH NOT A CHRISTIAN

Photographs by a Chinese photographer

house, vaccination, and exercise. Chapter eight points out the duties of the head of the family, while chapter nine deals with those of the mother. "All mothers want good sons and daughters. To this end many worship idols, not knowing that no faith can be put in such things." Chapters ten to fifteen treat of the duties of wives, stepmothers, brothers, sisters-in-law, sisters and children, in their various relationships. Chapter sixteen points out that in the Chow dynasty it was customary for young men to set up their own home at the age of twenty. The Governor advocates delaying marriage till the son has come to manhood and is able to support a wife, then giving him a separate home.

Chapters seventeen and eighteen speak of the peaceful relations that should exist between the family and the clan, and between the family and its neighbors. Then follow chapters on the subjects of clothing which should be plain, appropriate, and clean; on women's adornments, which should be modest and becoming; and on family expenditure, which should be rigidly kept within the income. Even the expenditure on such important occasions as weddings and funerals should be regulated by the family fortune. Local and domestic goods should be used as much as possible, and only when no Chinese goods are available should foreign goods be purchased. Chapter twenty-two advises beginning early to save for the education of children and chapter twenty-three is devoted to the subject of earning a living.

Chapter twenty-four treats of things that should be strictly prohibited. In this chapter the governor has some strong things to say about the use of opium and other narcotics; gambling; concubines; early betrothals and early marriages; infanticide; foot-binding; leaving the dead unburied, and a number of other evils. Chapter twenty-six laments the lack of a sense of responsibility, which is so manifest in all classes of people, and exhorts all to develop this virtue in themselves and in others.

Chapter twenty-seven gives some forty family maxims, of which the following are samples:

"In training children, as in training plants, the most important time is when they are small."

"Not to teach your son morals, is like rearing a thief: not to teach him a trade, is to cast him off."

"Vitiated air kills more people than prison."

"The parents' behavior is the children's die—if good, the impression will be good; if bad, the impression made will be bad."

"Unjust wealth brings calamity."

"It is not poverty to be without money, but it is true poverty to be without a trade (or means of livelihood)."

"To be cruel to one's own is to be worse than a beast."

"To realize, confess, and amend one's faults, is to be a true man."

"Every additional happiness enjoyed, weakens one's power of will; every additional suffering endured, adds to one's wisdom and power."

"The more numerous one's servants, the greater one's dangers. Unless they can be of real service men should not be lightly employed."

"If your conscience tells you a thing is wrong, it is wrong; don't do it."

"The experience of the uneducated is much to be preferred to inexperience of the educated."

"There is no greater calamity than to give reins to one's desires and no greater evil than self-deception."

"We should be most ashamed of the two words, 'I can't!'"

Reference has already been made to the encouragement the Governor has given to the definite acknowledgment of God as the supreme being, and every man's individual responsibility to Him. Indeed, from the missionary's point of view, this is perhaps the most remarkable thing Governor Yen has done. Everywhere throughout Shansi one can see the following maxim written in large characters on the walls: "There are three things to fear: (1) God; (2) the law; and (3) the sanctions of society." The first of these the Governor explains in "What the People Ought to Know," as follows: "Think of the manifold wonders of the heavens above and of the earth beneath! How could there be this great creation if there were not a true God? You all worship a tablet bearing the inscription: 'The True Ruler of Heaven, Earth, the Three Regions, Ten Directions, and all spirits.' To whom do the two words 'True Ruler' refer? They refer to God. In the Book of Odes it says: 'God is near you, be not double-minded.' That is to say, God is everywhere. As soon as a man thinks or acts, it is impossible to hide it from God's eyes. In the Confucian classics

there are very many references to God. From this it is evident that the ancients all worshiped God. This is the true doctrine that Confucius taught. People of a later day study Confucius' writings, and profess to rever him, yet they do not worship God—this truly is to forget and reject that which is fundamental."

In order to foster and deepen this feeling of personal responsibility to God, Governor Yen has established in Taiyüanfu and various large cities, Self-examination Halls. In the capital, a fine large building has been specially erected for the purpose, but in other places they are mostly large temples from which the shrines and idols have been wholly removed. In some cases several large temple buildings have been joined into one and then furnished with a platform and benches to seat as many as 2,000 people. Many of the larger schools also have self-examination halls of their own.

In these large halls civil and military officials, soldiers and senior students in uniform gather by thousands in a quiet and orderly manner for a service early every Sunday morning. As described to the writer, the service consists of three parts, namely, an address, self-examination, and singing. When all are seated and the service is about to commence, the speaker (usually the highest or one of the higher officials in the city) enters. At a signal from the master of ceremonies all rise and remain standing till the speaker has taken his place. A prelude is played on an organ or on ancient Chinese musical instruments. Then follows a short address or addresses, based upon texts taken from the classics, no speaker being expected to occupy more than fifteen minutes, after which some time is spent in absolute silence, each one examining his own heart and life, especially in their relation to three points: (1) the law; (2) his fellow man; and (3) God or Truth; confessing where he has been wrong, and meditating how to amend his faults. The service closes with the singing of a song in praise of Confucius. This is followed by military music.

For the general public a more popular form of service is held every Sunday about eleven o'clock in all cities and many larger towns and villages called The Heart-cleansing Society. This service is usually held in a large hall in the Confucian temple, or in some other large public building. It consists of music by the school bands; saluting the flag; singing patriotic songs; burning incense before a Confucian tablet (this is, it seems, often omitted in some places, and wholly so in others); the whole congregation making three bows with bared heads, in honor of Confucius (in many places Christians and others who have conscientious scruples only need to make themselves known to be excused from this ceremony); and popular addresses on religious, moral, social, and national questions. These meetings are attended by the chief official and many of the gentry, scholars in boys' and girls' schools, and one or more representatives from each business firm. A roll is kept and absentees are fined after the third offense. Christians are often welcomed as speakers at these meetings, and no restriction is

placed upon their proclaiming the Gospel, if they do so tactfully. In other cases it is stipulated that no direct reference to Christ shall be made, but the condemnation of idolatry and exhortation to worship the true God are always welcomed. As to the prominence given to moral issues and clearness with which they are presented, much naturally depends upon the local official and the individual speaker.

From the above it is clear that Confucius has a very high place in both services, and that doubtless one idea underlying these services is the revival of his teaching. There are those who fear that this may be a step towards the establishment of Confucianism as a state religion. We think, however, that the Governor is sincere in his professed belief in religious liberty, and that these fears are unfounded. The people may fail to live up to their ideals, but it cannot but do them good to periodically review their lives in the light of their duty to God and to their fellow-man, if only to convince them of their own failure and sin, and their inability to do the right in their own strength.

It is noteworthy that in most of the reforms which Governor Yen advocates, such, for example, as regards opium and narcotics, foot-binding, infanticide, gambling, polygamy, early betrothals and early marriages, early burials, the education of girls, etc., the Christian church has from the beginning, both by precept and example, taken an honorable lead. This fact has been so strikingly evident to the people, that many suspect Governor Yen of being a secret disciple of our Lord. One can only hope that he may yet see clearly and confess openly that the only hope of true reform in the individual, as in the nation, is the Gospel. In other words that *regeneration* must be the basis of all true *reformation*, and that the ideals he has set before his people for the individual, the family and the nation can only be fully realized in so far as the Lord Jesus Christ is accepted as Savior, and recognized as Lord.

Chinese Fairs and Christian Forces

By Mr. ALFRED JENNINGS, Pingyao, Shansi

THE 1st of June was our big day of the year. For three days there was a theatre right at our door, the second day being also a big fair. It is useless to estimate how many came under the sound of the Gospel that day. Our big courtyard was crowded with men from soon after breakfast until the evening theatre began and the women's court and rooms were uncomfortably full. Preaching (from three or four stands), book-selling, and tract distribution went on incessantly for eight to nine hours.

Our workers turned up well—a band of over a dozen men and women and two evangelists from the adjoining station of Kiehshu. The church bears all the expenses connected with this special effort at this fair. We were encouraged very much by the more intelligent preaching of the Gospel and the many attentive and thoughtful listeners. Pray that we may soon see the harvest of so much sowing.



THE YEARLY FAIR OUTSIDE THE NORTH GATE OF LUCHENG, SHANSI, HELD IN CONNECTION WITH AN IDOLATROUS FESTIVAL WHILE BUSINESS ENTERPRISE MAKES IT A MARKET AS WELL

Photograph by Mr. Alfred Jennings

Our evangelistic society finished its season's work about a month ago, but though as a band it is not now doing active work, its leader, Mr. Chang, and several of its members are individually still carrying on, attending 'fairs, theatres and other opportunities for witnessing. Their report for the few months they were out last spring is very encouraging. About 120 villages were visited, books were sold, bills posted, and meetings held.

For nearly a month, commencing about July 12th, a big fair is held in the temple of the city god with theatres every few days. We are hoping to have our preaching tent erected outside and near one of the entrances, for book-selling and preaching to the crowds who generally attend.

Just at present (July, 1920) everyone is busy with the wheat harvest which we are thankful to say is much better than was expected a month ago. Several good showers at the beginning of the month gave a fuller ear and the autumn crops are beginning to look promising. Already we have had some hot days, quite a few of them reaching 100 degrees in the shade (dry heat). Most of those who move to cooler spots to "escape heat" have already gone.

The second week in June, I went down to Kiehshu to examine the boys' school and my wife went with me. When finished I went on to Hungtung to see Mr. Lutley, spending Sunday at Hwochow. The long drought broke just as I started and I had a very wet journey. But it meant salvation to the farmers' crops, so although, despite waterproof, I was three times soaked, one could feel thankful.

On my return I had the pleasure of escorting two ladies back to Kiehshu, Miss Lovejoy returning from a visit to Hungtung, and Miss R. C. Benson, a new worker from America who has been appointed to that station.

As a city we are beginning to move. Our old opium-eating Confucian magistrate left several months ago and the new man, a young fellow from the south, is a hustler. Not only has he been clear-

ing up the filthy old yamen buildings and is erecting a preaching hall on the site, but he has been working hard to clear out the still very large addiction to opium, morphia and pill taking. Heavy fines do not avail, imprisonment results in very little diminution, so now we have daily parades of quite respectable men (one day there was even a woman) chained together, each bearing a wooden placque giving name, etc., and what they were found with. This will have more effect on the upper classes, as to lose face is greater punishment than fines.

Governor Yen is pushing forward his new motor road. Already it is made to within thirty miles of this city and surveyed to the south beyond Kiehshu. Chao Sheo-i (formerly Colonel) is in charge of the work and has been down this way spending several days at Kiehshu. He is an out-and-out Christian man and lets everyone know it. He has been using his spare time at Kiehshu in giving lantern lectures, preaching and lecturing. He strongly advocates the "new birth" as the only cure for opium, morphia and such like cravings. Oh for many more like him!

The Fear of God and the Fear of Man

By Mr. C. H. STEVENS, Fengsiangfu, Shensi

AT special meetings here, conducted chiefly by Pastor Huang, a Chinese pastor from the church at Hingping, the attendance was most encouraging, about a thousand each day, in spite of rumors of impending trouble.

Pastor Huang's address had no uncertain sound. He not only declared plainly the truth as it is in Jesus, for the unbeliever; but also put very plainly before the Christians their obligations and responsibilities to church, family, neighbors and relatives. We feel the church has had a stirring up that will have permanent results.

About forty new names were added to our inquirers' list. Among these were a beggar woman

over ninety and a man who had been a gambler from his youth up. The Savior is still willing to be associated with publicans and sinners.

The lads associated with our boys' school also had a lift up. My wife had them for a prayer meeting in our sitting-room and there was much weeping and confession. Please pray for our boys' school. There seems prospect of much fruit from this department of the work if we can further develop it.

We have recently been reinforced by the addition of two lady workers to our staff, Miss Ruby Thompson and Miss Ida Wilson. This timely help is a great relief and should prove a great impetus to the work here. May the Lord's blessing richly rest upon their labors here!

Since the meetings, local troubles have again taken place. Fighting has occurred between the rebel forces stationed here and government troops, about ten miles away. The rebels scored a measure of success, capturing two pieces of artillery, some ammunition, silver, etc. The whole district is in a terrible state owing to lawless men all around looting and torturing to such an extent that numbers of law-abiding people simply dare not risk sleeping at night in their own homes but go out into the fields or spend the night away from their usual habitations. Many of these lawless soldiers seem to have lost all human feeling.

Once again numbers of wounded have been brought to us to have their wounds attended to, some with broken arms, others with broken legs, broken heads, holes in the chest, holes in the back—and all this human suffering without any definite object in view. It just seems as if the devil is doing his best to spoil God's handiwork. Continue in prayer for us that "having received this ministry we faint not."

Work in Kiating and Surrounding Country

By Mrs. BENJAMIN RIRIE, Kiatingfu, Szechwan

ALTHOUGH we have been itinerating as the way opened, we rarely have had fit places at which to stay. But things are now more encouraging in that respect. Till just lately, I have not been able to go to our nearest station for want of accommodation, but Mr. Lee, our leading member there, put up a third story loft for us. Such a lovely little place it is, with a little veranda around two sides, then a nice little guest room to receive the inquirers in, at the stair landing, and a little bed room, both nicely furnished. Mr. Lee got his reward through sending his wife up there to sleep when we were not there, and she was cured of consumption.

This place is overhung with clouds of soot from soft coal furnaces used for boiling brine. This loft, however, is above such things and looks out over the tiles and on to the river and a green island beyond.

I have had three visits to this place, my husband has been there several times too, and each time we have encouragement—some breaking vegetarian vows and others taking down idolatrous parapher-

nalia. It is near, and I can go any time myself. The Christians are bringing their friends, so we are having a steady increase.

We went by boat to the southern outstations. Three of our stations are on the river and three up inland. The people could not leave their farm work to stay at the market, besides, brigands have their lairs in the inland places so we felt we should keep to the river.

Some of these places I had not been to for years. I found the first little company of Christian women all dead in the lowest station; however, the ones who had taken their places soon showed an interest. We feel there has been a fresh start in more than one place.

We stopped at Motsz, named after stones by the riverside that look like big grindstones around which swirl the waters of a rapid. It is a large place, the largest in our southern district and we had a day or two of really good work. We had a place there once but lost it in the Revolution. Nearly all of our outstation halls have been lost through fire, revolution or flood, and we have got new ones gradually but with no adequate quarters to live in. But these quarters are coming slowly.

I do hope our places will not be lost again through the fighting which is going on just now. The soldiers get quite out of hand and do such overbearing things—that is some do, others are decent and well behaved. In Motsz we had a day or two of really good work and then stayed at "Bamboo town" over Sunday.

My husband is off again to Mt. Omei to straighten up our church building there, which is leaning, having given way before the fierce north winds that rage in the mountains. He is also taking over the station in the city of Omei (Omay) at the foot of the mountain, which Mr. Toyne left in order to go to Luchow. Mr. and Mrs. Sinton and Mr. and Mrs. Olsen are also stationed in Luchow. We heard a few days ago of Mr. Hockman's loss by wreck of goods he was bringing up for the new high school. It is a big loss. We have so many limitations up here.

Fighting is going on on the road east of Chengtu which leads to Chungking, Wanhshien "and all points east." One city is burned down—i.e., the most of it—by the Southern party who had to retire and so took revenge. They expect fighting any time in Chengtu, so foreign children and lady students and all who can leave are being urged out by the Consular authorities. So they are beginning to go through here to the mountains where it is much better for the students to be.

Here in Kiating, the work is going on slowly. The women are coming in gradually. I have had about fifty girls in the school this term. They seem to enjoy school life for the most part, learning the hieroglyphics with great gusto. You ought to see the mites with their chins just above the tables singing off their lessons. When I came to China it was a rare thing indeed for girls to be studying. Now there are schools everywhere.

One nice girl came yesterday, who, I suggested had better wait till after the holidays but she

wouldn't go away and seemed so anxious that I reluctantly and told her to come and get what she could. We have one little boy who at the age of six or seven would stand up on the church bench and read out any portion of Scripture quite readily. They are marvels, many of them, for the learning of the Chinese language is just a great feat of memory! To read easily one must recognize a few thousand characters! The new script ought soon to make a difference. Railways and steamboats are helping the Chinese to mix more, so they will learn a common tongue in time, and the National Phonetic Script is a step in that direction.

If anyone wants a really hard place to pray for, here is Kiating! It is a great centre of the Buddhist religion. The largest image of Buddha that we know of in the world is carved from a precipice by the riverside just opposite the city. It is three hundred feet high. The mountain, only twenty-five miles to the west is the highest of the sacred mountains given up to the worship of thousands of images of Buddha. Many of the Tibetans come traveling for weeks over high mountains to visit this mountain worshipping in every temple on the way to its top.

The people here seem to be hanging on desperately to their beliefs, apparently angry at their being challenged. They are convinced of their falsity, or partly so, but don't want to give up old traditions—just like lots of folks at home. We certainly should be patient with them. A hundred ideas have to go in one irrevocable collapse! And yet, we have had women who recognized the truth and were willing to adhere to it on the very first hearing!

Petitions to God more Effectual than Petitions to Men

By Miss R. J. PEMBERTON, Paoning, Szechwan

ON May 31st, a little after dawn, my sister and I were awakened by hearing brigands rushing past our house. We immediately got out of bed and saw a number of these evil men running with their rifles on their shoulders toward the market.

We had heard of rumors that they were not far off, but were not prepared for this visit. I dressed quickly and brought the children over to our house, and hid some of the bigger girls in the attic. Then I went to see our evangelist to find out what was happening in the market.

As I was speaking to him a young man called me to go to the market quickly as the brigands had taken captive our Chinese pastor, also his two sons, had already bound them and were going off with them.

I knew I must go quickly if I was to be of any service to them, so calling a Christian woman who was standing by to come with me, I went down the market to the Pastor's house, praying, as I went, for guidance and help. The evangelist wanted to come with me but I would not allow him, as he had

previously suffered badly at the hands of the brigands.

On reaching the Pastor's house, I found five or six armed brigands standing outside. I asked them to tell me where the Pastor was as I wanted to see him. They answered me very roughly and rudely that he was in his house. I knew this was not true, so I asked them again where he was. They told me it was none of my business.

I felt I must see the head man and ask for the Pastor's release, so I passed them by and went in the direction that I felt sure had been taken. The five or six brigands followed me. They would not allow the woman to come with me, so I went alone—yet not alone—and prayed much as I went.

When I came to the bridge, I could see the brigands with their train of captives. Then, noticing one brigand on horseback, and thinking he must be the chief, I shouted to him to wait a little as I had something to say to him. He was anything but polite and told me to hurry up.

When I caught up with him I begged for Iang Muh-si to be released, reminding him I had done all in my power for their men when wounded, and had taken nothing for medicine or my services, but did all I could to save life.

They spoke more politely to me then, but said they would not release the Pastor unless we succeeded in getting two of their men out of the hands of the soldiers, who had captured them at a place about thirteen miles from here, and that if they were not released in two days the Pastor would be shot.

I told them it was impossible for us to do what they asked and begged again for the Pastor Iang's release. But they told me not to interfere, and some suggested taking me along with them. I could see it was no use talking to them any more and as they moved off I went back home.

We found, on our return, that they had also taken captive the Pastor's nephew, and several others among whom were four Christians.

We arranged to give the day to prayer, as we felt very strongly that only the Lord could deliver. About half past eleven that morning quite a number of Christians gathered together. Evangelist Wang led the meeting, and I felt the right note was struck when he began by saying that we had great need to get low down before the Lord and confess and put away that which was displeasing to Him and then our prayers would not be hindered. We had a time of real prayer.

Later, we heard that the Pastor's two sons were free. The youngest came to see us and to tell us all about their experiences. It was indeed a terrible story to listen to.

Before he had finished his recital, the whole company of the brigands were in the market again. They actually escorted the Pastor to his own home and left him there, then went their way to another market some thirteen miles distant. We could see them going up the hill behind our house. We heard they arrived at Laokuanchang at dawn and did frightful things.

Of course they had wanted money for the ransom of the Pastor and his sons. The Pastor told them it was impossible for him to give money. He said if he gave money he would never be able to preach the Gospel again. He could only give his life for the Gospel.

They first asked for a very large sum—40,000 ounces of silver; then they came down to \$300, and eventually to \$50 for board during the two days and one night that the Pastor and his sons were with them. Finally they said they could not take even this from the Pastor, but they would take it from his nephew (whom they had treated most cruelly and almost killed) and would set him free too. This they did.

They also returned the Pastor's surplice. One of the head brigands had stolen it and had left the house dressed in it.

They told the Pastor that they had greatly honored him by escorting him home. The only thing they said they had not done was to let off crackers in honor of his return!

God had indeed done wonders and had answered our prayers exceeding abundantly above all that we asked or thought.

The Opened Rock

By Rev. CHARLES FAIRCLOUGH, Yenchow, Chekiang

THREE and a half centuries ago, Francis Xavier in his dying hour, exclaimed in an agony of despair, "Oh, Rock, Rock, when wilt thou open?" To-day the rock is opened. Men who once despised the Gospel are now beginning to realize that Christianity is a force. Amidst the political strife and national feud and faction, the Christian church stands as an object lesson of unity and harmony. Throughout the land there is an atmosphere of uncertainty and apprehension, the depressing influence of which is felt far and wide. There is a longing for something or someone who will put China's house in order, and yet many of the leaders are still wedded to antiquity and trust to superstitions and vain things which can neither profit nor deliver.

But still the "Rock" is opened; and on our recent itinerations it has been a glad surprise to find such a ready response to the hearing of the Word. As we journeyed among the verdant hills and fruitful valleys, ablaze with the freshness of Spring, our souls have cried out, "Oh, that men would praise the Lord for his goodness!"

Some sixty miles from here there is a town where in former years, the missionary has been mobbed and rudely treated more than once by the jeering crowd. On this occasion our visit was by invitation. A young Chinese doctor, graduate of a Christian medical school, has opened a hospital adjoining his own home by the south gate. He is a Christian—the only believer in the town—and it was our privilege to spend some happy days in fellowship together. Each morning I preached to the patients gathered in the dispensary and a fine

evangelistic meeting was held each evening. Dr. Huang would be glad for prayer that his work in the hospital may bring healing to the body and salvation to the soul. Through the influence of this Christian doctor a great and effectual door has been opened in this once very difficult and antiforeign field.

Just before furlough I was journeying to the town of "Life-long prosperity," thirty miles away. The day was hot and I sat to rest in the shade of a humble market gardener's straw-thatched dwelling. In conversation I spoke to him of the "Savior of the world." He became interested and soon afterwards commenced to attend the services at the Gospel hall six miles from his home. Early this year I was visiting the district again and, on coming to this lowly abode, a snow storm was pending and the man pressed me to spend the night. What a joyful surprise to find that my host was a real live Christian. He reminded me of the conversation a few years before and said it set him thinking about this Savior who is called Jesus, and now he is gladly serving Him. It was a very blustering cold night without, and it was not very comfortable within, but our hearts were warmed as we communed together and realized Jesus in the midst. The evangelist has just written me a note saying that this Christian has promised to help the church to the amount of \$5 a year, apart from his weekly offering.

For over ten years I have been regularly visiting this town of "Life-long prosperity" and in the journey have passed the door of a certain rich man's house. Little of the family was known to me, for beyond the occasional friendly nod, no further desire was evinced to have any closer dealings with the "man from the outside," as I am called. A few months ago, in passing through the village, the old man of the house was there, but this time gave me more than the usual bow, for with an effusive air of welcome, he ushered me into his guest chamber, where tea and refreshments were spread. He is a fine old gentleman, eighty-three years of age, but still active and keen. Through the efforts of the native evangelist he has become interested in the Gospel. We had a very interesting talk and I saw something of the family and learned that about twenty in number sat down to meals. The son, who is now a grandfather, regularly attends the services on the Lord's Day, and one day, I hope, will make the great confession. Here is a call for prayer, that this Chinese family may be led to believe on the Lord; and for that particular member, in his green old age, the words of the prophet may be true concerning him—"He will bring me forth to the light and I shall behold His righteousness."

The Commissioner of Police of the town of "Following peace" sent word to say he would like to see me before I departed. On being ushered into the waiting room "His Excellency" greeted me with a low bow and then shook me by the hand. The conversation over the tea drinking soon drifted to the affairs of the church, and he related a little personal history. He is an old army man, and, during the Boxer year, was an officer in command.

Part of his regiment was told off to harass and persecute the Christians. Of his share in the black deeds of that awful year he gave me a vivid presentation. Suddenly the thought of this foul work shook him, and, soon after, meeting a missionary, he was led to see the error of his way and eventually found peace with God. He became a member of the church in north China and for several years ran well. In his official life he has had many strange adventures and, sad to say, of recent years he has sacrificed the Christian ideals for the vulgar prizes of life. He is now a backslider. When I was taking my leave he promised to read the Bible again if I would send him a copy. A copy has been sent along with other books, and we can but pray that his soul will be illumined, for "The entrance of Thy Word giveth light."

Another proof that the "Rock" is opened here, in this town, indifferent still to the Gospel, though not so antiforeign, is that the three leading teachers in the government high schools are Christians. They need to be strengthened by your prayers. Mrs. Fairclough had well nigh given up the hope of even seeing any spiritual life in one woman who has

been a church member for many years. The other day this same woman offered to help in visiting and even to spend a week in the country with Mrs. Fairclough whenever she was able to go.

We have been kept in health since our return and we feel quite at home in our old sphere of labor. The church is not as bright, spiritually, as we should like, for there is a lack on the part of the Christians of a vigorous aggressive Gospel offensive with a definite spiritual passion for souls; and the growth of any church is measured by its missionary spirit. One cause of declension is the absence of the family altar in the home. There has been neglect in the reading of the Word. Let us plead for these Christians at the Throne of Grace that they may be led to spend more time in prayer and make it the key of the morning and the bolt of the evening.

The great heat is now upon us but we are staying at our station through the summer for we are anxious to get things in order so that we shall be ready for our autumn campaign. The Lord willing, we shall be out the whole of October with the Preaching Band, and we shall be glad if you will sustain us by thought and prayer.

Our Shanghai Letter

By Mr. G. W. GIBB, writing from Shanghai, July 30th, 1920

Disturbances. During the last few weeks hostilities have been raging in various parts of this land, and for a short time communication with the north was impossible. Latterly, however, on account of the success of General Wu Peh-fu and the consequent overthrow of the Anfu party, railway communication has again been restored. We have been receiving reports from various districts throughout the north, many of which speak of the very disturbed conditions caused largely by brigands and disbanded soldiers.

Mr. M. L. Griffith, writing on July 21st describes the conditions around Shunthei, in the province of Chihli, in the following words: "All cereals are, of course, very dear and very scarce. There are bands of refugees roaming the country asking for food, and there are bands of armed robbers plundering at will. Cholera broke out about ten days ago and is very fatal and spreading."

From western provinces reports are constantly being received of the disturbed condition of the country. (See article by Miss Pemberton, page 140).

Since the defeat of Chang Chin-yao, Hunan has been much more peaceful. The Northern soldiers have, however, been driven into the adjoining provinces, creating difficulties wherever they have gone.

In a letter from Yunchow, written on June 29th, Mr. Robert Porteous says:

"About 20,000 soldiers are now reported to be stationed in this city and suburbs, with more arriving and

expected daily. All round our compound the houses are choked full, the homes of the Christians are being commandeered, much to the discomfort and sufferings of the owners, more especially those with fruit gardens. The local Board of Trade at Kiuhsin (an outstation) commandeered our chapel there, threatened to burst it open if refused admission. Over fifty soldiers were given permission by the above mentioned Board of Trade to use Mission premises in spite of the protests of our voluntary helper Mr. Hsia. They gambled in the church, and the Christians were refused admission when they assembled for the Sunday services. Several inns, temples and ancestral halls were available and could have provided ample accommodation for the troops which were thrust into our chapel."

Cholera. It seems that wherever the Northern soldiers have gone cholera has followed, and recently a telegram was received from Mr. Robert Porteous in the following terms, "Request prayer—serious outbreak of cholera in city here—some five hundred deaths. General Chang Tsong-chang's advisor, Mr. So Ting-cheung, Cantonese Christian, invited General Chang to call at Mission house yesterday. This telegram also by special favor gratis. General Chang is giving \$2,000 towards supply of anti-cholera medicine. Missionaries and Christians well." From other districts also we are receiving reports of cholera being prevalent.

Conflict in the West. Throughout western Szechwan severe fighting

has also taken place, and at the present moment it seems as if the Yunnanese General Tang Chi-yao, would drive General Hsiang, the leader of the Szechwanese, from Chengtu.

You will be glad to learn that latest reports from Yunnan are to the effect that very definite steps are being taken to deal with the brigand chief, Yang T'ien-fuh, and as a consequence, battles between soldiers and the robbers are constantly being reported. We trust that the time will soon come when the way may open for our fellow missionaries to return to their various centres and carry on the work among the tribes.

Thanksgiving. In spite of the disturbed conditions throughout so many of the provinces it is with thanksgiving we can report that our fellow workers are being protected and opportunities are being given them for very definite service among the soldiers as well as the refugees who, in many districts, are taking shelter in our Mission compounds.

Baptisms Decreased. The number of baptisms recorded thus far (July 30) is 2,131, being less than at the corresponding date last year by 730. This fact may be accounted for by the unrest and turmoil prevalent throughout the greater part of the country.

Mr. Hoste at Summer Gatherings. About a fortnight ago Mr. D. E. Hoste left us with the purpose of paying visits to Kuling, Kikungshan and Chefoo, and we are much in prayer that his ministry may be greatly blessed to those who are spending the summer at these centres.

Editorial Notes

A party for China will doubtless be leaving before this month closes. It is expected to contain four or five young ladies who are going out for the first time, together with one or more lady missionaries returning to their field. Later parties may follow, and we ask prayer for those who sail this month and for those who follow. The difficulty of getting transportation at this time as well as many other hindering circumstances make the support of prayer specially desired.

By the loving kindness of the Lord and through the goodness of one of His devoted servants, the Mission has been able to purchase a house in Princeton, New Jersey, which is to be for the personal use of Mr. and Mrs. Frost as long as they live. This last is the will and expressed desire of the donor and is for the purpose of giving the Home Director and his wife a fixed and advantageous abode. Princeton being located about half way between Philadelphia and New York, it will be a favorable place of residence in respect to Mission service, and there being hundreds of young men there most of the year, it will grant many opportunities of ministry. Will our friends please pray that this new providential leading may be markedly blessed of God. Mr. and Mrs. Frost's address will be, 67 Prospect Avenue, Princeton, New Jersey.

The sad news has reached us that Mr. Edward L. Merritt, who was formerly in our Mission, has suddenly passed away as a result of pneumonia and heart failure. Mr. Merritt was obliged, a number of years since, to retire from work in China because of poor health. But residence in the home land and surgical attendance had quite restored him to health and activity and he and his wife were hoping to be able to return to the field. Meanwhile, they had gone to France to serve in connection with the Chinese coolies there, and their work for these needy men had been signally blessed of God. While there and just on the eve of his departure homeward, he has been called to a higher and holier service. Mrs. Merritt writes with resignation and even with praise, rejoicing in all that death has brought to her loved one. We trust that she and her young son will be remembered in prayer, as also the father, mother and brother at Clifton Springs.

The Chinese, always adepts at making puzzles, have now one in their present political situation which defies human solution. It spreads over the whole territory of that great Republic of four hundred million people. As in a labyrinth, the only point from which the way out of such a maze can be discovered is from above. God alone looks upon it all without perplexity. He knows the outcome; we can but pray and wonder. But some of the contrasts at the present moment are very extraordinary. We read, even in this number of "China's Millions," of the "Opened Rock" in Che-

kiang and of the cliff-hewn Buddha with stony-hearted devotees in Szechwan. Again, we have the encouraging news of good government under Governor Yen in the province of Shansi while in the adjoining province of Shensi there is fighting and fear. These contrasts have not been forced together for effect, but simply fall into this issue by the matter being at hand. They show a strange situation. The "Shanghai Letter," prepared for us this time by Mr. G. W. Gibb, gives us a further view of disturbances with however many reasons for thanksgiving in the midst of them all. We commend to the notice of our praying friends that the prevalent condition of unrest and lawlessness has affected the number of baptisms.

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him . . . established in the faith, as ye have been taught" (Colossians 2: 6-7). There are hundreds, perhaps thousands, to-day, who are proclaiming from pulpit or desk or easy chair that men may come to God another way than by that recognition of a lost condition through sin and need of the atoning blood of Christ, which marked the faith of their simple-hearted, Bible-believing parents and childhood's teachers. A large percentage of those who are presenting "another Gospel" were brought up in the sound teaching which they now call old-fashioned—as if that saving covering of sin, the righteousness of Christ, were a garment that God could allow to be varied in fashion from one generation to another. Many a one of these who would assist others to climb up another way, was taught, no doubt, at the family altar or beside his mother's knee to have full faith and confidence in the Word of God, to sincerely plead God's promises in prayer, and to sing, "My hope is built on nothing less than Jesus' blood and righteousness"; or, it may be, moved by the Spirit of God in some evangelistic meeting, the heart hitherto hardened against tender leadings, admitted its sin, bowed itself before the Cross, and the man was converted, and saved. Such a one grew up, assured of salvation and enjoying Christian experience upon the strength of his early faith and confession, till influences foreign to the Word of God and the Holy Spirit arose to challenge him. Then, the life having perhaps grown reminiscent as to the Word, his position as a Christian having become a long-accepted fact rather than a spiritual renewal day by day, his discipleship having receded to that of one following rather "afar off," he listened to men profanely attempting to put their Lord on trial, till he himself was actually found at last among those who are "denying the Lord that bought them." As He looked upon Peter in the high priest's house, so must our Savior now look upon those who have once confessed Him to be the Son of God and for whom we believe He is still interceding, while they are pointing men to a way other than that by which they themselves came to Him.

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EBENEZER

CHINA'S MILLIONS

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MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
OCTOBER, 1920

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

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JEHOVAH-JIREH



THRESHING WHEAT IN YUNNAN PROVINCE, SOUTHWEST CHINA

MISSION FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

General Director

D. E. HOSTE, SHANGHAI, CHINA

Director for North America

HENRY W. FROST, PRINCETON, N.J.

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T. Edward Ross, Ardmore, Pa.

Rev. W. J. Southam, B.D., Winnipeg, Man.

Rev. D. M. Stearns, Germantown, Pa.

Rev. F. A. Stevens, Toronto, Ont.

Rev. R. A. Torrey, D.D., Los Angeles, Cal.

ORIGIN. The Mission was formed with the object of carrying the Gospel to the millions of souls in the inland provinces of China.

METHODS. (1) Candidates, if duly qualified are accepted irrespective of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (3) No collections or personal solicitations of money are authorized.

AGENCY. The staff of the Mission in January, 1928, consisted of 1,881 missionaries (including wives and Associate members). There are also over 3,400 native helpers, some of whom are supported from the Mission funds, and others provided for by themselves or by native contributions.

PROGRESS. Upwards of 1,800 stations and outposts have been opened and are now occupied either by missionaries or native laborers. There were 6,531 baptized in 1919. There are now about 52,400 communicants. Since 1865, over 77,000 converts have been baptized.

CHINA INLAND MISSION

MISSION OFFICES

237 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

MISSION HOMES

235 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

INFORMATION FOR CORRESPONDENTS AND DONORS

Correspondence should be addressed, donations be remitted, and applications for service in China should be made to "The Secretary of the China Inland Mission," at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

NOTE.—Postage to all C.I.M. stations in China (including Shanghai, Chefoo, etc.) is now five cents per ounce from Canada. The rates from the United States remain as they were.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

FORM OF BEQUEST.—I give and bequeath unto the China Inland Mission (see note) the sum of _____ dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

FORM OF DEVISE.—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

NOTE.—In case the will is made out in the United States, the following words need to be inserted having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

PRAYER MEETINGS on behalf of the WORK IN CHINA connected with the CHINA INLAND MISSION are held as follows:

Germantown, Philadelphia, Pa.		WEEKLY	
China Inland Mission Home, 235 School Lane	Friday	8.00 p.m.	
Church of the Atonement, Chelton Ave	Wednesday	8.00 p.m.	
Ventnor, N.J. (Atlantic City).			
Res., Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave.	Friday	3.30 p.m.	
Superior, Wis.			
Res., Mrs. Geo. Hanson, 1206 Harrison St.	Tuesday	8.00 p.m.	
Tamara, Wash.			
Res., Mrs. Billington, 811 So. Junett St.	Mon. Afternoon		
Toronto, Ont.			
China Inland Mission Home, 507 Church St.	Friday	8.00 p.m.	
Vancouver, B.C.			
Res., Rev. Chas. Thomson, C.I.M. Representative, 1936 Keefer St.	3rd Friday	8.00 p.m.	
Bible Training School, 356 Broadway W.	2nd Friday	8.00 p.m.	
West Vancouver, Union Church	3rd Tuesday	8.00 p.m.	
Y.W.C.A., Dunsmuir St.	last Wednesday	3.00 p.m.	

St. Louis, Mo. **SEMI-MONTHLY**
Res., Dr. Mary H. McLean, 4339 Delmar Blvd. 2nd & 4th Mon. 8.00 p.m.

		MONTHLY	
Albany, N.Y., Bible School, 107 Columbia St.	1st Thurs. (morn.)	8.30 a.m.	
Buffalo, N.Y., Res., Miss Gundlach, 562 East Ulica St.	3rd Tuesday	8.00 p.m.	
Lockport, N.Y., Res., Mrs. W. B. Singleton, 189 East Ave.	1st Thurs.	8.00 p.m.	
Cleveland, Ohio, Res., Miss Z. A. Broughton, 4223 Cedar Ave.	1st Monday	7.30 p.m.	
Detroit, Mich., Res., Mr. James Bain, 114 Stanford Ave.	3rd Friday	8.00 p.m.	
Grand Rapids, Mich., Res., Mr. R. B. Bap. Church, Thru. preceding 1st Sunday	8.00 p.m.		
Pontiac, Mich., Res., Mr. Robt. Garner, 90 Oakland Ave.	1st Friday	7.30 p.m.	
Laurium, Mich., 1st Bap. Church, Sec., Mrs. Ed. J. Lee	2nd Thursday	7.30 p.m.	
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St.	Thurs. after 1st Sunday		
Bethel, Minn., The Baptist Church	Wed. after 1st Sunday		
Los Angeles, Cal., Res., Mrs. O. A. Allen, 949 No. Normandie Ave.	2nd Monday	7.45 p.m.	
Berkeley, Cal., Res., Mrs. Rakestraw, 2518 Dana St.	1st Thursday	8.00 p.m.	
Shenwood, Ore., Res., Dr. Foster	1st Tuesday	2.30 p.m.	
Seattle, Wash., Res., Mr. O. G. Whipple, 1816 88th Ave. N.	2nd Tuesday	8.00 p.m.	
Bellingham, Wash., Alternately at Y.W.C.A. and Res. Mr. F. M. Mercer, 2132 Walnut St.	2nd Monday	8.00 p.m.	

Halifax, N.S., At various homes. Sec., Mrs. E. L. Fenerty.			
Armdale	2nd Monday	3.15 p.m.	
Montreal, Que., Res., Mr. J. David Fraser, 350 MacKay St.	1st Monday	4.00 p.m.	
Oranva, Ont., At Y.W.C.A. Chairman, Com'dr. Stephens.			
90 Acadia Ave.	2nd Friday	8.00 p.m.	
Niagara Falls, Ont., Gospel Tabernacle, Temperance St.	3rd Tuesday	8.00 p.m.	
Hamilton, Ont., Caroline St. Mission (Rev. I. S. P. Richard, Supt.)	1st Wednesday		
London, Ont., Res., Rev. F. A. Steven, C.I.M. Representative.	4th Friday	3.30 p.m.	
408 Princess Ave.	1st Tuesday		
Scudler, Ont., Sec., Mr. George E. Pegg			
Boisvert, Ont., At various homes. Sec., Miss A. M. McRae.	1st Wednesday	3.30 p.m.	
R.I.C. Brechin, Ont.			
Winnipeg, Man., Res., Mrs. W. R. Mule, 537 Wellington Cres.	1st Friday	3.00 p.m.	
Calgary, Alberta, Res., Mr. Thos. Hughes, 212 17th Ave. W.	1st Monday	8.00 p.m.	
Victoria, B.C., Book and Bible Room, Fairfield Bldg., Corner St. 1st Tuesday. Also occasional meetings.		8.00 p.m.	

CHINA'S MILLIONS

TORONTO OCTOBER, 1920

Shields of Brass

By JOHN SOUTHEY

A MID all the earthly glory of the reign of Solomon, evil principles were at work which led to the rending away of ten tribes from his son, Rehoboam. After his grave initial mistake, this latter King—and Judah—walked three years in the way of David and Solomon, but when the kingdom was established and he was strong, he forsook the law of the Lord and all Israel with him. Swift punishment followed, for Shishak, king of Egypt, came against Jerusalem with a great army, and though Rehoboam then humbled himself and was forgiven, the Lord let him eat some of the fruit of his ways, and Shishak took away the treasures of the house of the Lord and of the king's house, and among other things the shields of gold that Solomon had made. (2 Chronicles 12:1-12.)

There is something very pitiful, almost ludicrous, in what followed—Rehoboam made in their stead shields of brass which were carried before him when he entered into the house of the Lord. Shields of brass! What a descent from fine gold! Yet they looked like gold, glittered in the sun, and might deceive those not in the secret. But they were only brass. They told the story of departed splendor, and never deceived the Lord.

Is there something not altogether unlike this in the history of the temple itself? Filled with divine glory at its dedication, it was utterly destroyed by Nebuchadnezzar, and though after the captivity a second temple was built, this latter house was so far inferior to the former that at the laying of its foundations the old men, who remembered the departed glory, could only weep with a loud voice while the young men shouted for joy. Later on, this second temple was restored by Herod, and when restored far exceeded even Solomon's temple in outward magnificence, but with all its fair show the true temple glory had departed, for there was neither the ark, the holy fire, the shekinah, the urim and thummin, nor the holy anointing oil which could no longer be prepared its very composition being then unknown.

Yet, as Dr. Edersheim tells us, "All the more jealously did the Rabbis draw lines of fictitious sanctity, and guard them against all infringement." Their fine gold had become brass and they gloried in a hollow unreality, jealously guarding the empty shell from what they deemed profanation. Their accusation against Stephen was, "This man ceaseth not to speak words against this holy place." Later on there was the outbreak of fierce fanaticism, when they thought that Paul had brought Trophimus, the

Ephesian, into the temple. "He brought Greeks also into the temple, and hath polluted this holy place."

It is always the same. Man looks at that which is without; God at that which is within. Man attaches a superstitious reverence to so-called sacred buildings which in His eyes are only bricks and stones. The great stones and buildings of the temple might deceive the disciples, but they did not the Master. "Your house is left unto you desolate." "There shall not be left here one stone upon another that shall not be cast down."

Has the Christian church, or any congregations of it, lost the shields of gold and substituted for them shields of brass? With the New Testament before us, let us never say that this is an impossibility. If words mean anything, the path of the church was to be marked by spiritual declension rather than by increased power and devotion. The later Epistles are full of solemn warnings as to the character of the latter days. Perilous times were to come. Men would not endure sound doctrine, but would heap to themselves teachers, having itching ears, and would have the form of godliness while denying its power.

It is true that in the days immediately following Pentecost there was not perfection, but they were the best days the church has ever seen. They had poverty, they had persecution. They had neither costly buildings nor aesthetic surroundings. There was a complete absence of the sensuous and of all that would please the eye and ear of carnal men. The Apostles' preaching was entirely devoid of artificial eloquence and of human learning. They were simply provincials speaking the Galilean patois and were regarded as "unlearned and ignorant men." They did not adjust their teaching to the "modern mind" nor revise their theology to meet the current thought of the day. They preached Christ crucified, though to the Jews this was a stumbling block and to the Greeks foolishness. But the Holy Spirit was with them and such great grace was upon them all that with great power the Apostles gave their witness to the resurrection of the Lord Jesus. When threatened by the rulers, they sought the Lord, and asking, received; the place of meeting once being shaken, as if to signify His approval. Their shields were of fine gold.

But dark clouds began to gather. Even in the Apostle's lifetime ungodly men crept in unawares, and false teachers arose, drawing away disciples after them. Not more than sixty-five years, at the

outside, separated John's ministry at Jerusalem from his banishment to Patmos; and while he was there, a prisoner, the Lord Himself revealed to him grievous declension among the churches of Asia. How solemn was the message by the faithful and true witness to the angel of the church in Laodicea, "I will spue thee out of My mouth."

Yet how bravely they were carrying their shields of brass! How perfect was their self-complacency! "We are rich, and increased with goods, and have need of nothing." How full of pity, yet how stern was the Lord's reply. "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Thou knowest not—that was the sad part of it. Declension is so insidious, and may be accompanied by so much fleshly activity and apparent prosperity, that only a few discern it, and they are generally called pessimists and regarded as troublers of Israel. But without a prayerful, humble walk with God, Laodicean conditions are just as possible in the twentieth century as in the first. The glory of a church is the Lord's presence in the midst, in saving, sanctifying power, and if this is lacking, what is left? Shields of brass!

The late Dr. Andrew Bonar used to tell with much solemnity, that at the beginning of his own ministry, an old minister of Christ said to him, "Remember, it is a remark of old and experienced men, that very few men and very few ministers keep up to the end the edge that was on their spirit at the first."

What China Does NOT Need

By Rev. GEORGE L. GELWICKS (American Presbyterian Mission, North), Hengchow, Hunan

IN Christ's command, beyond Samaria lay the uttermost parts of the earth. If I should appeal for your interest in China alone, I should be as guilty as those who would have you ignore the foreign field because of the needs at home. So while I speak of China, I speak for the world. When the Gospel entered Samaria it found things that would oppose or pervert it, or fain be substitutes for it. But Philip, unswerved, preached Christ unto them. So to-day there are interests in and of China which are no essential part of the redemption of the land, while to the Christian it is China's redemption that must be the foremost concern.

The first of these non-essentials is political reform. When the Revolution came, there was a phrase constantly on the lips of every one: "We are brothers, born of a common mother." The revolutionary leaders did not lack intelligent ideas of what was involved when they set about to erect a republic. Not only the Chinese, but many friends of China from other lands, fondly expected the Revolution to resolve itself into a great moral revival. But many Chinese, who were ardent republicans, testify that corruption is as rife as during Manchu rule. The ideas have come but the dynamic is not sufficient. Says a Chinese leader of thought, "We used to say that if the political machine could be changed, all would be right, and we gave ourselves to the study of government. Well, the

What a needed warning! It is all too possible for us as individual believers to decline spiritually as years pass on. It is not a question of the animal buoyancy and exuberance of youth giving way to the mature sobriety of age, but of spiritual declension, all the more dangerous if it can be said of us as of Ephraim (Hosea 7:9), "Yea, gray hairs are here and there upon him, and he knoweth it not."

How strikingly good old John Bunyan brings this declension before us in "The Holy War," attributing it largely to one Mr. Carnal Security who came to live in the Town of Mansoul. And truly if carnal security comes in, it will not be long before the shields of gold are lost and only shields of brass are left.

But if we have ears to hear, the Captain of our Salvation has provided even for this. How matchless was the grace that could say to lukewarm Laodicea, where there was little but brass, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Yes, He has abundance of gold and white raiment to sell on His own royal terms. "He that hath no money; come ye, buy . . . without money and without price." Let us go in our bankruptcy, never excusing ourselves, and at His pierced feet receive abundantly gold tried in the fire, and raiment white as snow so as no fuller on earth can white it.

machine has been changed and things are as they were. So now men are trying to change the material out of which the machine is made." Be assured that the church of Christ in China will go steadfastly on, bearing its witness and winning its triumphs, no matter what form of government may prevail.

The second thing on which redemption does not depend is a new industrial or economic order. Agriculture is the great vocation of China, and for the most part depends on primitive methods. One man, having the support of a family, with his ox can cultivate about two acres of grain land. In industrial life, both artisans and merchants are in the era of the small shop, with a personal bond between proprietor and his few workmen. Most articles of commerce are made by hand or hand machinery. Now graft on this social order the factory system of the occident, with the bitterness of its impersonal conflict between capital and labor, and who dares to say that it will be for the best? It is so easy and yet so fatal to confuse material progress with moral power. The fact that China has over 6,300 miles of railroad and 40,000 miles of telegraph, does not of necessity help to bind its people closer to the throne of God. These may even become chains to drag them further away.

A third essential (?) to China's redemption is that



(LEFT) A YUNNAN RAILWAY BUILT BY CHINESE LABOR UNDER FRENCH DIRECTION AND FINANCING. ON THIS LINE THERE ARE 154 TUNNELS IN THE TWO DAYS' JOURNEY FROM THE SOUTHERN BORDER OF YUNNAN UP TO THE PROVINCIAL CAPITAL, YUNNANFU. (RIGHT) A HIGHWAY ALONG THE RAILWAY FROM HAIPHONG TO YUNNANFU.

Photograph by a Chinese photographer and Mr. Charles H. Judd

it should become a strong military nation. Scarcely two decades ago Americans lauded the aggressive way in which Japan made herself a modern, which is to say military, power; and drew comparisons between that land and China which was very uncomplimentary to the latter. Japan has laid hands on the material fruit from the West, without being overcareful to transplant its spiritual root, and to-day these Americans are seeing in her a national menace. Yet it is still being said that China lacks an essential of greatness because it is not prepared to defend itself in fight against every comer. The Chinese are a peace-loving race, accustomed to mind their own business, who prefer earning a living to running amuck in conquest. Cannot China be great, or what is better, useful in the world, without striding into the arena of nations like a pirate of the main, sword and revolver in hands, and bowie knife in belt?

In Samaria the Gospel found men and women willing to believe and great joy followed their confession of faith. So it is in China to-day. I might help you to feel this by telling how, from the day of Morrison's heroic beginnings, on to the end of thirty-five years of mission work, there were only six known Chinese Christians. Modern standards

of efficiency, that insist on judging everything by visible success, would long since have thrown the entire enterprise on the scrap heap. But God's geometrical progression was in operation, till in 1900, of the 100,000 Protestant church members in the land, not less than one-tenth voluntarily laid down their lives for the once despised name of Jesus. They could have escaped by burning a bit of incense, or stepping on the form of a cross traced on the ground, but they had come to love something better than life. Within eight years after that persecution more Chinese were baptized into the Christian church than during all the fifty years preceding it.

I might continue the story to this day. Says a missionary who has charge of an extensive work, "The Chinese are not hungering for the Gospel, but they are at the parting of the ways and their attitude is no longer one of antagonism. As never before they are willing to listen to the claims of Christianity, as being possibly the very solution of bitter problems that have troubled them for centuries." Missionaries from every part of the land can testify that these words are being verified in their experience.

Campaigning in the Land of Blue Poppies

By Rev. HERBERT W. FLAGG, Tengyueh, Yunnan

WHERE may the land of the blue poppies be? In Yunnan, China, to be sure, where there are blue poppies, bluer mountains and bluest skies. The campaigning refers to a missionary and a Lisu lad from Burma, and the Gospel work it was their privilege to do on a 700-mile trip which included Tali, Yuanmow, and Likiang.

We walked. Pedestrianism is painful only on the first few days but by the fourth day the pedestrian is glad he is alive—a fact, by the way, that he might have had serious doubts of two days before—and he begins to enjoy life as he never could have done at home.

The trip to Tali was over the main road. The roads were dusty after months of dry weather. A sturdy farmer overtook us at one of the turns in

the road. Soon we learned that our friend was going to "Dog Market" to buy pigs. The Lisu boy who was not very familiar with these idiosyncrasies of nomenclature which are rather common in China, was considerably amused at the combination and we all smiled.

After satisfying the farmer's curiosity as to the reason the foreigner came to China we exhorted him, telling him of the Lord who bought his redemption from sin upon the cross, concluding the wayside exhortation with the Chinese sentence, "Iao hsin k'ao t'a" (You should believe on Him). "Oh," said he, in the tone of voice of a man upon whom great light has dawned. "Oh!—I see. Iao hsin k'ao t'eng,—Ga!" At that, even the coolie who was hard-put-to-it with a steep hill and a heavy

load, burst into a hearty laugh. With all the hindrances to clear enunciation the foreigner had succeeded in saying, "You should believe in Him," so that the auditor had heard, "You should contract the heartburn." It was to be sincerely regretted that the similarities and differences between digestive and ethical heartburn which exists in our language would be very difficult to explain to a Chinese farmer.

On the following day we almost made the acquaintance of robbers. The long day was drawing to its close as we approached a halting place where a rough booth made of pine branches had been erected. On the western horizon the sun had dropped until it almost touched the undulating line that made a profile of dark blue against the lighter haze of the sky. In between, like the waves of a troubled sea showed the rounded tops of line after line of hills. A Likin officer and his wife were just leaving as we came up. We little realized as the mountain chairs went out of sight around a spur in the hill that before we met again the man would have lost all his money besides receiving a severe thrashing at the hands of the highwaymen.

The sun had disappeared below the rolling skyline as we turned the brow of the hill above the village, where we expected to spend the night. At that moment the coolie saw something that made his hair bristle with fright. A crowd of villainous-looking thugs were coming up the road on the double-quick, armed with clubs and spears that might have been used in the crusades and guns that might have been with Napoleon in Moscow. We were wondering what we had done to deserve this reception to the village, when we established communication with the vanguard of the rabble.

"Have you seen them?" they panted, rather wheezy from running up the hill.

We knew instinctively that the pronoun referred to robbers, but we were decidedly doubtful of the status before the law of the men who asked the question. It was problematical to say the least.

"Who are you after now?"

"Robbers," they cried as they continued their evening constitutional up the hill.

They were a posse of the local braves in pursuit of robbers. Others, while getting their breath, told us that the Likin officer had lost all his money and had been severely beaten by the back edges of the robbers' knives.

Who could repress a smile as they puffed and grunted past us. How earnestly they would be running in the opposite direction if robbers in any numbers were in sight! They were "saving their face" before the magistrate and the Likin officer. Before we reached Tali we heard of another robber trap into which we might have walked had we not observed Sunday at Chutong.

As we passed up the inside river road we saw a column of two hundred soldiers who seemed to be out on a picnic. They were strolling down the road singing and rollicking like schoolboys. Their officers, on horseback, brought up the rear. Had they been asked, they probably would say that they were chasing robbers. Another military officer was "saving his face." We are sure that he caught no robbers by those methods.

At Tali we spent an enjoyable three weeks attending the annual church meetings and selling scriptures on the Fair. The church meetings occupied a week, with a women's meeting each morning and an afternoon and evening session each day. The general subject for the conference was "Growth," and various aspects were ably dealt with by the native brethren. On the Tali fair three stalls were operated, one each for men and women, where preaching services were held, and one for the sale of Christian books.

We took to the road again, still traveling west with Mr. Gowman's station as an objective.

At Yunnanhsien we left the main road and on the following morning while we were eating breakfast in the kitchen of the inn we had the opportunity to tell our hostess of the Good News of Salvation. Pointing to the kitchen god we said, "You shouldn't worship that thing. It can't hear what you say and cannot help or harm you. You should worship the true God who knows all your thoughts." Her answer was food for thought. What a challenge to Christians! "There was no one to tell me differently! How could I know any better!"

The cool mountain breezes, after a night of misery in a hot inn on the plain, were most refreshing. At Taku* we found things prospering in the Lord. Is it not true that one of the best things that can be said of a church is that it is a missionary church? The Taku church is already sending out well-equipped workers into gospelless Lisu fields. It is a missionary church, ten years after work was begun among a demon-worshipping, godless people. Do the Lisu make good Christians? When one sees things happen as they have in the past few years in the Taku field, the question arises, "Do we Anglo-Saxons make good Christians?"

On the trip across country to Likiang Mr. Gowman accompanied us for two days. The road crosses

*This visit was made before the work was checked by the brigand raid reported in our May and July numbers. Please pray that the missionaries may soon be able to return.



PLAINS AND MOUNTAINS IN YUNNAN. TALI AT THE TIME OF A FAIR



(LEFT) THE FAMILY OF LO CHIN-FUH, THE "WEALTHIEST MAN IN HIS VILLAGE," WHO DARING TO BE A "DANIEL," PUT AWAY IDOLATRY AND TURNED TO THE LORD. AFTER A YEAR'S TIME HIS FAMILY WAS JOINED IN THIS STAND BY NINE OTHER FAMILIES IN SHAN CHI. THE IDOLATROUS PARAPHERNALIA, AT THE PEOPLE'S REQUEST, WAS BURNED AT THE REVEREND SO THAT THE ASHES COULD BE SCATTERED UPON THE STREAM. INTO THE BASKETS WERE PUT PAPER IDOLS, KITCHEN GODS, DOOR GODS, PAPER MONEY, ETC. (RIGHT) MR. GOWMAN, IN A SUN HELMET, WITH EVANGELISTS IEN AND LI (AT HIS RIGHT) STAND BEHIND THE MATERIAL ABOUT TO BE BURNED. NOTICE THE PAPER IDOL, WITH FOUR FIGURES IN FRONT OF ONE OF THE BASKETS.

the Yangtse twice. The first stage out of Taku was a long one. We were fifteen hours and ten minutes on the road and covered 43 miles or more.

We stayed at Shan Chi with a rather remarkable man—the wealthiest man in his village (see photograph). A year before, he had removed his tokens of idolatry and demonolatry. He was closely watched by every one of his friends and neighbors, but he did indeed

- Dare to be a Daniel.
- Dare to stand alone.
- Dare to have a purpose true,
- Dare to make it known.

The prayers of the Taku church went to the Throne for their "Daniel," that he should not be unduly tried or caused to fall by sickness. The neighbors wondered whether the demons would "bite him," or in other words whether he or his would fall sick.

"Sirs! Are you from God's country?" was the question of a young Lisu we met north of Shan Chi on the following morning. Mr. Gowman could have told him that God's country was very much nearer him than he even suspected, for that same morning nine families of Shan Chi had destroyed their paraphernalia of heathen worship. The prayers of the Taku church, the faithful work of their evangelists, and the bold stand of this Lisu Daniel had borne its fruit. We revelled in iconoclasm and tore down more "Heaven and Earth" posters in two hours than would be removed in Tengyueh in thirty years at the present rate.

The last to fall in line was the village sorcerer. He remarked that he might as well follow the others because his business was gone. We made a pile of the trash by a steam below the village and had a bonfire celebration.

When Mr. Gowman returned he spent several days with the people of Shan Chi. Their first request was that they be taught how to pray to the true God—"For now we mustn't pray to demons, and we don't know how to pray to God yet."

As we came west the scenery became more majestic and beautiful. We passed through shaded glades and dells that would have graced any sylvan park.

The clouds overhead seemed almost within stone's throw as they flecked the bold crags above us. In the early morning sunlight the prominent outlines of the snow mountain at Likang could be seen even above the great range on the other side of the Yangtse.

We walked down beautiful lanes heavy with odors of jasmine and white wild roses. The morning breezes stirred the trees and all the hills sang the soft music of the pines when the wind blows gently. The sharp spurs of the beetling crags of Snow Mountain showed a clear black in contrast to the gleaming white of the snows which crowned it and each crystal must have been sending forth diamond rays for it was a dazzling white.

As we descended into the Yangtse gorge the large spurs of the ranges on either side of the river came into view. They flanked the high river bluffs like the buttresses on a cathedral. They showed down the gorge in two rows of deeper and deeper shades of blue and in the centre of this wonderful perspective vista was a prominent peak which might have been two sides of a pyramid so regular and symmetrical in outline it was. On either side of the road were rhododendron trees. A few weeks before, the whole hillside was a blaze of scarlet glory sprinkled with pink, and all beautifully set in the waxen green of the leaves and the chocolate brown of the soil.

We went down until the clouds looked like escaldrilles of airships floating lazily in the aerial current far above our heads—still down, until the knee muscles ached with hours of descent—down to where the murky Yangtse rolls its sullen floods among the great black stone blocks that lie in its bed. Then we crossed the swaying chain bridge and climbed the precipitous slope on the other side with new surprises at every step.

It is to be regretted that all these beauties of nature are beyond the reach of most travelers. With the exception of an occasional exploring scientist and the missionary, very few foreigners see scenes such as these.

Boatmen's Troubles and Superstitions

By Miss GERTRUDE A. RUGG, Yuanchow, Kiangsi

DELAYED by head winds, we went to a service in the school held fortnightly by a visiting evangelist. Before he had quite finished, the boatman came and shouted to his wife that the wind was round in the south and we must come. But how we did thank God for this opportunity, for not only had many of the street women been attracted in, but Mrs. Cheo (our boatwoman) had heard the Gospel fully and faithfully told by one whom she could thoroughly understand. The river was in flood, and as we had to go over the great stretch of rushing water, it needed a strong wind to carry the boat to the other side.

The next morning, as the trackers were pulling up-river, a quarrel arose with a smaller boat's crew, about the bamboo rope attached to the mast head by which the boats are drawn. An awful fight ensued. The men jumped into the water and seized the great punting poles, a crowd of shrieking, struggling, frantic men and women gathered on the bank, hurling lumps of clay and stones at our boat. I went out and tried my best, but just as they were pushing off, up would blaze another spark into flame. I went inside and prayed that no one might be hurt nor the boats damaged.

We stopped at Changshu, renowned throughout the land as a medicine depot. We made a hurried visit to the Hall as the missionaries were away. Soon after leaving this city, the Kan River is left and the Yuan River is entered. I cannot describe to you the loveliness of the gorges, or of the wider stretches with great range beyond range of mountains in the distance, and the quaint picturesque roofs of Chinese houses among the bamboo and other trees. Kiangsi is one of the loveliest provinces in China.

We pass three or four big cities with little pontoon bridges which open to the yells of the boatmen raised in good time to let the bridgekeeper awake, shake himself and stumble from the tea shop or gambling den. At the riverside he gets a few cash dropped into the little bag held out on the end of a bamboo cane and many excretions dropped into his ears for his delay. These he returns in full quota; those he keeps.

Approaching a longer and more dangerous rapid than usual one day, the other boats let off crackers and burned incense—our boat did not. A few yards ahead and we struck a rock! The boatman wailed and cried to the idol whom he had neglected. He blamed the foreigner; for it was trusting to her God to protect, which he deemed had misled him. He was undone, his case was hopeless, what should he do!

"Venerable father! Venerable father! do not blame me. I will never come this way again without honoring you, and burning incense. Alas, alas, all the salt will be lost, and I am a ruined man! Oh where has all my luck gone!" Stamping up and down in his frenzy and despair he said he would jump into the river.

His plucky little wife, meanwhile, with real concern on her face and few words on her tongue, took off her shoes and began tugging up the boards, ordering a pale sickly passenger to bale out the water in the front. The trackers were all ashore and could not reach the boat, so they all squatted down on their haunches and watched.

The companion boat came along and took off some of the cargo, the captain suggesting to our boatman that it might be just as well to delay his seeking a watery grave. Then the trackers, with the help of another gang, backed the boat; a great colossal man came and lifted up the great mats of salt out of the hold.

The captain gradually subsided and we found that we were neither drowned nor wrecked and there was little less of our precious cargo. But, alas, from this time on, the crackers did not fail to be let off, and always there was incense burned at the little shrine on the wall—"They that sit in darkness!"

What Christian Schools Mean to Chinese Girls

By Miss ANNIE SHARP, Chowkiakow, Honan

AT first I saw the difficult side of school work here among a people that are poor, backward, conservative, and some of them almost unfriendly. I now see the privilege of being here, of being allowed to have a part in this pioneer work for girls' education in Honan. I see how the want of mission schools throughout our district here has meant shortage of intelligent, efficient workers in the church.

As I see the crowds of Chinese men and women, boys and girls, around, it is borne in on me with ever-increasing intensity that China's salvation must come through her own people, i.e., that more and more we must lay stress on winning the young for our Master, Jesus Christ, in training and fitting them to be leaders and workers among their own people.

I spent a holiday at Hankow during the Chinese New Year vacation, and there I visited several large girls' schools and met many of these school graduates, Chinese girls and ladies of refinement, education and character. One is in private practice in Hankow as a doctor, another doing magnificent work as superintendent of several schools, others as bible-women, and many teaching in the schools from which they graduated. One met these women as equals, dined with them, drank tea with them, and talked with them of many things in common. I couldn't help feeling the contrast between these girls in Hankow and our girls here. And how is it? What was the cause? Surely this, that these girls in Hankow had come into touch with Him who said, "I am come that ye may have life, and may have it to the full." Missionaries had "given them a chance," and they had taken it, and made the most of it. How like home girls they were (most of them were from wealthy homes) with their singing, cooking, French lessons, and their Girl Guides (the

first Chinese Girl Guides, I believe). Then I thought of the girls here, most of them in dreary, dirty homes, with their "cabin'd, cribb'd and confin'd" lives, and of the girls to whom our little school here with its small premises and many inconveniences, had brought help and happiness; and I thought again, and think still, of what might be if only we could do far more for these girls.

Is Christian Teaching Once a Year, Enough?

By Miss R. L. SMALLEY, Ninghaichow, Shantung

IN March I left home and stayed away five weeks in country work. Everywhere there is encouragement, yet to one's amazement and disappointment, the men do not seek the Gospel Hall when they come into market. In two homes the kitchen god was taken down. But as someone said, these visits need to be followed up more closely. Once in two years or even once a year is not enough, even for those who are really in earnest.

Last year I first tried to fit in the places missed the year before, with the result that others were left out. We have about twelve places where we can rent a room and stay for a fortnight.

From June 22nd to July 15th I was at our outstation and had a more than usual welcome. Promising little girls and bright young "si-fuhs" (daughters-in-law) came freely about me. I was living in the midst of work all day long. The people have at last opened a girls' school. About forty attended and these with others who have not the privilege of being in school were delighted to come to our place. I was taken to the school house and found the school master's family a very pleasant one.

At night we had a kind of Gospel meeting—mostly singing. School boys and men came in. One night one of our city Christians came unexpectedly and gave a very earnest address. We do so wish he and his wife would lay their all upon the altar.

In two villages in different directions there are groups of women willing to be taught. It is a pleasure to be a help to them.



MR. FRASER WITH FOUR LISU CHRISTIANS IN THE MISSION COMPOUND AT TENG-YUEH. THE TWO STANDING BESIDE HIM ARE "VILLAGE LISU," THE CROUCHING ONE DRESSED PARTLY IN WHITE IS A CHINESE-LISU LAD FROM THE BAPTIST SCHOOL AT XANGJIAN. HE SPEAKS THE SHAN, BURMESE, CHINESE, LISU AND KACHIN TONGUES.

Photograph by Rev. H. W. Flagg

Prayer Makes a Difference

By Mr. ALLYN B. COOKE, Tengyueh, Yunnan

MORE and more do I believe in the supreme importance of prayer in the Lord's work. We have just had a striking example of this while visiting some Lisu in a district southeast of Tengyueh. This is a new district in which there have previously been no Christians.

Mr. Fraser, several years ago, paid a flying visit to the village where I am now, staying only one night. Other than that, the people tell me no white man has ever been here before. This village, Big Nitre River by name, and one other, have been much prayed for since then. The other villages have not been prayed for except in a general way. A number of friends have been praying especially for blessing from this trip.

The only way in which we could get in touch with these people, was to go to the nearest Chinese market and wait for market day with the hope of meeting some of them at that time.

We did not even know what day was market day, so we found when we got there we had just missed one and would have to wait five days for another. However, "by Heavenly-chance express," as some one has expressed it, we met a Lisu on the road just outside of Hsiangta, the Chinese market town. The two Lisu helpers who were with me, went home with him after leaving me and my things with a Chinese Christian. The following day they brought two other Lisu back with them.

The third day we left for "Lisuland," reaching just after dark a village called Holiangho, or Wormwood Valley. The man with whom we stayed was quite interested in learning to read the Lisu script.

In the morning, we went on again about a mile and a half to another village where there was a wedding. About a hundred people were gathered there, which gave us a splendid opportunity—arranged beforehand by God—for although some were drunk, a number were sober and heard the message of salvation.

A man from Big Nitre River came to meet us, and asked us to go home with him. We had already planned to spend the next day at the wedding (lasting three days) as there would be an even larger number of people there the second day.

The following morning we had another splendid opportunity of preaching to some of the people. One man expressed his willingness to believe and promised to tear down his demon worship paraphernalia at Chinese New Year about two weeks later.

The man from Big Nitre River was in a rather embarrassing position, not having been invited to the feast, and again asked us to go with him. The Lord was clearly leading, so there was nothing to do but divide our party, one of the helpers staying at the wedding and the other going with me to Big Nitre River, about seven miles away.

What was my surprise to find another wedding feast going on! At this gathering there was even a larger company than at the one we had just left.

And here I noticed a great difference. Many of the people got up from the feast to come and hear the Gospel. The host had to ask me not to play my violin until after they had finished eating. The people crowded around so that we could scarcely move or breathe. I wish you could have seen them!

Yes, they were dirty, but what did that matter? We could stand a little dirt if that would help us to win them to Christ. If we had objected to their crowding around us they might have gone from the room altogether. Where the people at the first place were interested, the people here were really *hungry* to hear and learn.

Finally I went to bed leaving the helper to talk to them and teach them. They did not let him go until long after midnight.

Because of such conditions, I say that prayer makes a difference. In the face of this can you fail to pray for the work?

Please remember the villages where the people were not so enthusiastic, Wormwood Village, Umbrella Village, and Green Root River. I do not mean to say that the people in these villages are not anxious to learn; for they made the helpers leave some books with them when they left, so they would be sure to come back again. But the difference had become even more noticeable when I left for there were eighteen Christian families at Big Nitre River to three or four in the other places.

The next morning after the midnight class, the people were at it again early—and this, remember, was all at a wedding feast, when the people had come together for a good time! Several promised to burn their spirit tablets and things connected with demon worship at Chinese New Year. In the afternoon, the man who came after us led us to his home about half an hour's walk from the main village. There after prayer and some helpful words from the Lisu helper we had a house cleaning in which I very willingly took part. The spirit tablets and other things made a good bonfire and I certainly considered it a privilege and honor to assist in burning these things for the first Christian family in this district.

I hope there will soon be a great number of Christian families here. Will you not pray that it may be so?

As I write, I am sitting on the side of my bed with my eyes full of smoke from the wood fire in the middle of the floor. The room is full of students who are learning to read. I am finding it quite difficult to write amid the hum of voices and with the people continually coming to me asking questions. However I trust that I have made clear to you the need for prayer and for men, too, for there are thousands of tribespeople in this part of China who would be just as ready to receive the Gospel if some one could take it to them.

Will you pray that those who take a stand will make good, strong, spiritual Christians?

When I left, after Chinese New Year, there were twenty-six Christian families. The latest word is that there are thirty-seven. A number of other villages have asked to be taught.

Conscience versus "Face"

By Rev. F. C. H. DREYER, Hungtung, Shansi

A LADY missionary had a Christian cook named Yu-hsi, whom she sent to the Bible Institute for training. Years before, when in the employ of another lady missionary, he had habitually "squeezed," but as that had been long since given up, he paid no more attention to it. Here, at the Bible Institute his conscience began to trouble him about this and he felt he ought to confess.

He started several letters but always ended by writing on general topics—he simply could not write of his misdeeds. Last autumn he was at death's door with the influenza. Then he promised the Lord he would really make a clean breast of it all.

He is a Shantung man, and when the missionary lady engaged him, she inquired about his family. The man who recommended him was supposed to be a Christian (but has now long since been a backslider). He told the missionary that Yu-hsi had a wife and a little boy living with his mother-in-law at home in Shantung. When Yu-hsi heard this, he said: "But that is not true. I have a wife and a little girl—not a boy."

"What difference does it make to the missionary whether it is a boy or a girl?" replied the man. "I have already said it is a boy and you had better stick to that and say the same."

So, in a moment of weakness, Yu-hsi followed this advice and told the missionary that he had a wife and a boy! Having told this lie once, he was of course obliged to continue telling it. To everyone else he spoke of his girl. To the missionary he had to be careful always to speak of his boy! This worked fairly well till it was proposed that he should go and fetch his wife and child and bring them to live with him here in Shansi. What was he to do now? In his dilemma he unburdened his heart to a friend, who also was a professed Christian (but who like the other man did not do much at it, and has also given it up).

This man said: "I'll tell you what to do. The lady has not asked after your child for a long time, so when the matter comes up, all you need to do is to explain to her that your boy died, and that your wife adopted a niece in his stead. That will put everything right in the most simple way."

Not seeing how else to get out of his difficulty he adopted this proposal. As it happened, the mother-in-law was unwilling for her daughter to go so far from home, so the matter ended there for the time being.

It was so far satisfactory that he had managed to get his bogus "boy" turned into a real girl, and he could at last speak to all alike about his girl. But conscience dies hard, and although he did his best to let bygones be bygones, this thing would keep coming up to trouble him at all sorts of awkward times, until as mentioned above, he made a clean breast of it all and wrote humbly begging the missionary's forgiveness as he had long before asked God's forgiveness. Needless to say, his request was readily granted, and his guilty conscience set at rest. He is a quiet, conscientious, prayerful

man, whose spiritual influence has made itself felt among his classmates. Having just completed the two years' course at the Bible Institute, he has left for his home and we are confidently hoping that the Lord may use him greatly.

With Tent Preachers at Taihaoling

By Mr. HENRY T. FORD, Taikang, Honan

ABOUT a mile outside the north gate of the city of Chenchow is one of the largest temples in this part of China. The outer walls enclose nearly two hundred acres of land. It is devoted mainly to the worship of Fu Hsi, the first man. The name by which the temple is usually known is Tai-hao-ling (Tai-hao, literally "All Highest," and ling, a "mound" over a grave).

A legend runs that when Confucius was in this district, about 500 B.C., some farmer turned up a skull while ploughing. The skull was shown to Confucius, who pronounced it to be that of Fu Hsi, "the first man." He ordered it to be carefully and reverently re-buried. In the morning a large mound of earth had been blown up over it by the four winds. The mound here is visited yearly by tens of thousands of worshipers.

The whole of the second month is devoted to worship, and worshipers come from near and far. It is very difficult to estimate the numbers, for at the same time a fair is going on in the temple grounds and round about them. The grounds are very spacious, so that those who go have ample room to roam and sit about in the intervals between the three daily acts of worship. Hence there is a very big opportunity for preaching the Gospel, and the last few years permission has been obtained to pitch tents in the temple grounds.

This year we were able to have four tents—three, each forty feet by twenty feet, were used for preaching, one being reserved during the day for women only. A fresh attraction at night this year was large incandescent lanterns (300 candle power); consequently the tents were crowded for three hours every evening, the listeners only leaving under protest when the preachers were quite tired out. We calculated that each day about ten thousand persons entered the tents and got something of the Gospel message. The preachers were much encouraged by the attention given, especially in the evenings. Formerly many went away remarking, "Of course, worship Heaven and earth!" but now nearly all who are heard to remark anything say, "They are exhorting us to believe and worship Jesus."

The crowds last for at least twenty days. Each tent has two or three paid men responsible for looking after it, but the majority of the speakers are voluntary. Thirty-six men and thirteen women gave about two hundred and fifty days between them, apart from the time occupied in traveling.

The temple is in the care of Taoist priests, who stand in front of the images, telling the worshipers to kowtow, and asking for money. They are a wicked lot, and one of their plans of getting money

was brought to our notice in a most unfortunate manner.

The son of a voluntary preacher came to see his father, and went by himself, early in the morning, to have a look around. When he reached the main hall one of the priests (!) seized him and accused him of being a pickpocket and of having stolen five dollars. He, of course, denied it, and referred his accusers to the Preaching Tent. This seems to have enraged the priest, who bound his hands behind his back and hurried him off to a side courtyard, where, with the assistance of three others, he was unmercifully beaten and taken to a loft, and there suspended to the beam by the arms, still bound behind his back. In the afternoon a man informed one of the preachers, in a very roundabout way, where a boy, who said his father was a preacher, might be found.

The father and two others went but could not find or hear any trace of him. They were just coming away in despair when one of them saw a rope, hanging down from outside the loft, and a ladder. He pulled himself up and crept through the window. There he saw the poor boy hanging by the arms to the beam, almost speechless with exhaustion and pain, having been hanging five or six hours. They quickly had him down, and, sending for more of the Christians, went with the boy to see if they could find his torturers. They found one, whom they seized. One of the preachers is a retired policeman, so he knew just how to take the villain.

I was in a good deal of pain that day through a bad carbuncle on my neck, so could not very well go to see the official, but sent my card, asking if he would be so kind as to come round about an important matter. He came at once and interviewed the boy, examining his back, where he had been cruelly beaten. He also saw the ex-policeman, and then ordered one of his men to take the priest round to the yamen, where he at once went into the case from the bench, and ordered the man to prison after two hundred stripes with the whip.

Two of the city gentry called next day to thank me for having discovered a public evil, and to say that they would see to it that the gang of priests were punished, and also that the loft should be destroyed, so that no more vile deeds could be done there. Later I heard the gentry are very friendly indeed with the priests and will do nothing of the kind!

The reason this boy was tied up with a view to doing him to death, was that, having found him to be connected with us, they were afraid to let him go, knowing that we should want to go into the matter. Had he not been found he would certainly have been killed and his body done away with.

Although the lad had attended our school in the city at Taikang and knew the Gospel, he is not a believer, but he says he knows God hears and answers prayer, for he was praying all the time he was hanging to the beam that God would send someone to find him. Will you join us in prayer that he may seek and find the Lord Jesus as his Savior? and also for the many who heard the Gospel, and the few who believed?

Why They Go

Testimonies given at the Niagara Conference by three of the five* new workers who sailed for China, September 23rd, 1920

By Miss CARRIE G. ANDREWS

IT gives me great delight to speak for the Lord. I have nothing to say about myself, because the Lord has been my strength and my all.

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" "For this God is our God for ever and ever: He will be our guide even unto death." "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul; and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." "The Lord hath done great things for us; whereof we are glad." "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord."

I want to speak, first of all, of my joy in the Lord, because He has saved me. He chose me before the foundation of the world and then sent His son for my salvation. I want to thank the Lord Jesus Christ, my Savior, that He loved me and gave Himself for me. Should the Lord come before I get to China, it will be my delight through all ages to sing unto Him who loved me. If, by His grace, He takes me to China, this shall be my theme,—the One who "made peace by the blood of His cross." And if by some strange providence I should be kept right here, this shall be all my message,—the One who "made peace by the blood of His cross." He is no respecter of persons, and if there be one here who does not know Him as personal Savior, He is ready and willing to save you just now, if you will look to Him in faith.

I want to thank God for the human instruments He used in saving me. I do not know even the approximate year when I accepted Christ, but just as one knows that he was born some time from the fact that he is alive now, so I know that some time I was born again through faith in His shed blood, because I now rejoice in it alone as my salvation. Twenty-one years ago Mr. W. R. Newell was in our city preaching, and my dear mother was saved as he unfolded that text, "He that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come into judgment, but is passed out of death into life." Wherever Mr. Newell is this afternoon, may God bless and reward Him! It was through my mother's reiterating this truth to me over and over again that the Lord saved me.

Ever since, the Lord has been training me. He has been so good and patient with me when cold and wayward!

"Though I forget Him and wander away,

Still He doth love me wherever I stray;

Back to His dear loving arms would I flee,

When I remember that Jesus loves me."

As someone has said, "What a Bringer-back of His own He is!" I want to thank the Lord for the training I have had. My mother has been my Bible School. In that first year under Mr. Newell she wore out a Bible, and it was her delight to teach us everything she learned. It was in those first years when Bible study and missionary enthusiasm meant so much in our home that the Lord called my attention to missions. I can remember, when about five years old, looking over my grandmother's shoulder at a picture of John G. Paton, and making up my mind to be a missionary. As a child I was not always constant in this resolve, but when I was thirteen years old, I gave my life definitely to the Lord for missions and I have never thought of anything else since.

About this time I began to teach a Sunday School class and to lead Young People's meetings. I can remember teaching some very peculiar things in those early

days, but nothing unsound,—and all the while I was getting splendid experience.

Two years ago I offered myself to the China Inland Mission. Just before starting for the Conference I was handed my physical examination sheets which stated that I had valvular heart trouble and that China under such conditions was out of the question. But if I had it then, I am healed of it now, and, the Lord willing, shall sail for China in September. A good many missionaries on furlough were in the Toronto home, and when they heard of my disappointment, each one had a word of comfort. One quoted Romans 8:28: "We know that all things work together for good to them that love God, to them who are the called according to His purpose." This has indeed been true in my case. The Lord kept me home to give me priceless experience here. All last year I taught in the Brookes Bible Institute of St. Louis, having pupils of all ages. I had always longed for such work. The Lord always knows best. Never doubt His providences.

The Lord saved us from death unto life. He desires us to have life and to have it more abundantly, that is, "above the common." There is no reason why each one of us should not be living in victory. I am not one bit better to-day than when God saved me. I don't expect ever to get any better. "That which is born of the flesh is flesh." But Jesus is enough,—enough to save and enough to keep. He is able to overcome sin for me. Christ in me, the hope of glory and the Holy Spirit, whom the Father hath sent in His name—these are my equipment for China.

Friends, life is so short! We walk too little in our cemeteries. If we went oftener, we should realize how brief and how precious is our life. When I think of myself, and the many times I have failed the Lord, I wish I were buried deep. But when I think of Christ and what He is able to do through me, I wish there were a hundred of me. And if there were, I would send one to Africa, and one to India, and one to South America, and a big, able-bodied one to China, and some to the dark places of my own land. Every one of them should preach the Gospel. You all have a life to live. Live it for Christ!

I have not served the Lord long, but I have served Him long enough to know what He is and to echo from my heart the words of Spurgeon: "He is the most magnanimous of captains; there is not His like among the choicest of princes; He is always to be found in the thickest part of the battle; when the wind blows coldest. He always takes the bleak side of the hill; the heaviest end of the cross lies ever on His shoulders. As long as I have known Him, I have had nothing but love from Him. His service is life, joy, peace. Would God that you might enter wholeheartedly on the service of the Lord Jesus Christ even this day!" "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

May the Lord bless you each in your own hearts and tell you in your own hearts what I could not say of His goodness, and—"Brethren, pray for us!"

By Miss AGNES H. FOLWELL

If there were only one thing that I could say this afternoon, I would begin and end by saying: "He is worthy to receive glory, and honor, and power, for He was slain, and has redeemed me to God by His blood."

There was a time when I did not care anything about Him. I was just living for myself and was enjoying what we call worldly pleasures. I thought I could not do without them. They were my life. Now He is my life. But one day I went to a meeting where the speaker was telling of the return of our Lord. It was a new subject to me, but it changed things. As I heard

*It was possible, at the Conference, to get stenographic reports of the testimonies of only three of this party, Miss Lundgren and Miss Todd not being present.



MISS LILLIAN M. BLACKWELL, OF TORONTO, ONT., ACCEPTED BY THE MISSION JULY 3RD, SAILED FOR CHINA, SEPTEMBER 23RD, 1920



MISS AGNES H. FOXWELL, OF PHILADELPHIA, PA., ACCEPTED BY THE MISSION, APRIL 23RD, SAILED FOR CHINA, SEPTEMBER 23RD, 1920



MISS CARRIE G. ANDREWS, OF ST. LOUIS, MO., ACCEPTED BY THE MISSION, FEBRUARY 9TH, SAILED FOR CHINA, SEPTEMBER 23RD, 1920

the teacher read scriptures on that subject, I said: "Lord, you can have me. Just take and cleanse and forgive and use as you want." It was a turning point and from then the things that I had once loved I now hated. A few weeks later, I went to another meeting, and there the speaker was talking about God's world-wide plan, and I found out that day what it was. As she talked about the need of the perishing, unreached millions, and spoke of how the Lord has need of us to go, and then read those words from Matthew 28:19, "Go ye," it seemed as if my name were written there, and I told the Lord I would go. But I thought how could I go? I had very poor health and on account of being delicate had missed a great deal of education, and I did not see how my family would permit it. But I knew if He wanted me to go He would open the way, and so I just left it with Him. I wanted to start very soon to prepare, but for a year and a half nothing was done on the surface about my going, but I knew He was going to send me.

In the meantime, I was hungry to learn more of His Word and went to every Bible class I could find. As I went, Satan was working and he made me lean on those teachers. But the Lord sent me away to school and took away the human props, teaching me to lean on Him. It was a hard lesson at first, but I thank Him for it now. Then He brought me back to my own home and sent me to Bible School. I thought this was grand for I had always wanted it. I found there a place of greater testing, but He was always there to give the victory.

I often wondered where He would send me, though I did not feel the time had come to ask Him. A few months after going to Bible School I started to pray that He would show to what part of the foreign field He would have me go, and a very short time after that China was made clear. And as He pointed more definitely to one place, to China, I longed so to get there; I longed in a way that I do not believe any can understand except those who also have had that longing. I became so much interested that I felt if I did not get there it would not be worth while doing anything. But this was another lesson, and I went to the Lord and told Him He could have China, and I got such peace in knowing that surrendering China would not change His plan for my life.

As soon as I had surrendered China He started visibly to work. A very few days after that things began to move, as we say, and within a couple of months my parents withdrew their refusal for me to go. Then later, when it came time for the China Inland Mission

Council to meet to make decision in my case, I had perfect peace in my heart because, although I longed to go, I longed most of all for His will. I told my friends not to pray that I would go to China, but only that His will might be done, because if He wants me at home I want to be there. I praise God I was accepted and I believe it is His will that I go out.

I was asked to tell why I am going to China. I am going there because there are multitudes who are "dead because of sin"; multitudes who have never heard of Jesus Christ, who are even reaching out and asking us to go. But more than this, as I near the time for going and leaving home, I realize that the reason I am going is because there is One who has said "Come," and I have an altogether lovely Savior and Lord and Master, an all-loving and all-powerful Father, and I am going just for Him.

By Miss LILLIAN M. BLACKWELL

As a little girl I was brought up in a Christian home and heard many missionaries speak, and I thought how wonderful they were and that I would like to be a missionary. But since then my mind has changed as to what a missionary is. A missionary to me, to-day, is any man or woman whose life has been changed, who is a new creature in Christ Jesus; not one who has just returned from a foreign land but one whose sins are forgiven.

When I was about fourteen years of age, I was saved. Up to that time I think I was a Christian, but I was not sure. Special services were being held in our church and another girl and I went. We both accepted Christ. It was at that time that I longed to give my whole service to the Lord.

One thing I do praise God for, besides Jesus Christ, is a godly mother. I, like Miss Andrews, can say that my teaching has come through my mother and her life. She was a wonderful woman to me and it was because she had a wonderful Savior. I do praise God for that kind of a mother.

I went to business when quite young and still with the longing in my heart to give all my time to the Lord's work, even if in a business way. With this in view, I went to a Bible School in the States and was prepared to study there not knowing just what my work was to be. The Lord did not see fit for me to finish my course and in a few months I came home on account of illness, and later went back to the office. I could not understand the step, and yet I was willing to say, "Thy will be done."

ARRIVALS

August 4th, 1920, at Seattle, Miss Mabel E. Soltau and Dr. Jessie McDonald, from China.

August, Mr. and Mrs. Charles H. Judd, from England.

August 16th, at Vancouver, Miss H. M. Dix, from China.

August 26th, at Philadelphia, Mr. and Mrs. Charles Best, from England.

September 13th, at Vancouver, Mr. G. Cecil-Smith, Mr. and Mrs. A. H. Barham, Mr. G. Gartside-Tippinge, Mrs. William Taylor and her daughter Marion, Miss A. C. Coles, and Messrs. Frederic Lawson, Ernest Granger, and David Hogg (sons of C. I. M. missionaries), from China.

DEPARTURES

September 8th, 1920, from Quebec, Miss H. M. Dix, for England.

September 22nd, from Quebec, Miss A. C. Coles, for England.

September 23rd, from Vancouver, Miss C. A. Pike, returning, with Miss Carrie G. Andrews, Miss Agnes H. Folwell, Miss Hazel Todd, Miss Lillian M. Blackwell and Miss Ruby J. Lundgren, for China.

September 25th, from Montreal, Mr. and Mrs. A. H. Barham and Mr. G. Gartside-Tippinge, for England.



MISS RUBY J. LUNDGREN, OF CHESHERTON, IND., ACCEPTED BY THE MISSION, JULY 29TH, SAILED FOR CHINA, SEPTEMBER 23RD, 1920



MISS HAZEL TODD, OF STRATHMORE, CAL., ACCEPTED BY THE MISSION, JUNE 16TH, SAILED FOR CHINA, SEPTEMBER 23RD, 1920

About seven years ago my mother went home to glory and it just seemed that I was alone in the world, and I was as far as family connections were concerned. I just threw myself at the feet of the Lord and asked Him to lead me out in some way, for I wanted just to serve Him. A year ago at this time I was attending a Young People's missionary conference at Whitby. We heard many speakers there from different lands, but China impressed me more than others. I might say that as a child any missionaries I heard were from China.

Beginning at about sixteen years of age I taught a Chinaman after church service for about two years, and we used to have a number of these "boys" come to our home as my mother and sister were also interested. In that way I became more deeply interested. This last year China still appealed to me, and the chairman kept saying to the young people, "If you are interested in some land, speak to some one about it. Don't keep it to yourself." That came home to me and is a message I would leave with any young people here who are longing to give their lives in service to God. Don't keep

it to yourself, but speak to others and perhaps thus the Lord may lead you out.

At this conference at Whitby I spoke to Mrs. McGilivray, of Shanghai, and told her how I had longed for a number of years to serve the Lord in China. She spoke of the China Inland Mission and was sure they needed work such as I could offer. She said Mr. Hoste was in Toronto, and on returning to Toronto I met both him and Mr. Brownlee.

It really is wonderful how the Lord has opened up the way since then for me, and this afternoon I praise Him that He has taken my life and that I am fully surrendered to Him, and I am satisfied as long as I know and feel that I am in His will. I would ask your prayers this afternoon for all of us as we go, for we go in the strength of the Lord and backed up by the prayers of those at home. Philippians 1:16 has been very precious to me: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." He has begun a work in us and we know and believe that He will continue that work until He comes again.

Here and There

Mr. George H. Booth, of Yunnanfu, for some time past has been superintending the erection of new Mission buildings. This is a work attended with many peculiar hindrances and difficulties in China, but a line for which he is well fitted by previous occupation in the home country, though the task takes "all the strength and concentration one can put in it." Remember him in prayer.

Dr. F. H. Judd, who on return from his furlough in England, assumed charge of the medical work first at Chefoo and then at Jaichow, Kiangsi, has lately been reported ill at Kuling with a persistent fever and under the care of Dr. Barrie. Please remember in prayer not only Dr. and Mrs. Judd, but also the Jaichow hospital again bereft of its medical directors, recalling at the same time the Mission's serious need for medical work-

ers not only in this place but in five or six other hospitals.

The hospital at Kaifeng, Honan, from which Dr. Jessie McDonald, women's surgeon, and Miss Mabel E. Soltau, matron, are at present on furlough in the United States, has issued a report for the year 1919, illustrated by photographs taken during a recent visit of Mr. R. A. Powell of Australia, who assisted in the opening of work in Kaifeng in 1902. Those who would be interested may obtain copies from the Mission offices.

The party consisting of Miss Pike and five new workers for China spent a few days in Vancouver before sailing. Two were entertained by our representative, Rev. Charles Thomson, and his wife, the others were very kindly received into homes of various friends of the Mission. Meetings were arranged and of one of these Mr. Thomson writes, "The Spirit of God moved in the meeting,

and many hearts were touched. We had one of the best meetings ever held here. A number of young people were present and I trust real work which will bear fruit was done." The party sailed on September 23rd.

Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Pray that the church at home and on the Mission field may not carry "shields of brass" (page 147).

Pray that the Chinese may have what they need—Christ preached unto them (p. 148).

Thank God for the work done at Tali and Taku in Yunnan (p. 149) and **ask God** that the missionaries may soon be able to return to the Lisu in the Taku district (p. 150).

Thank God for the testimony of the Lisu "Daniel" and pray for all the families who have turned from their idolatry (p. 151).

Continued on page 160

Editorial Notes

IN Mr. Dreyer's description in our September number of "a progressive Chinese governor" in Shansi, we had a glimpse of government which one naturally hails with great relief after the reports of lawlessness in other provinces. And yet, as Mr. Dreyer says, "these ideals which he (Governor Yen) has set before his people—for the individual, the family, and the nation—can only be fully realized in so far as the Lord Jesus Christ is accepted as Savior, and recognized as Lord." As China improves in condition—for we certainly trust, as we pray, that peace and prosperity will soon come again to that afflicted people—let us not mistake political or commercial betterment for what China really needs. Her need is something beyond her anticipated wants. As told in "What China Does NOT Need" (in this number), political reformation, a new economic order and military power are not essentials of China's redemption. The true need is Christ, "who gave Himself for us, that He might redeem us from all iniquity."

In the days of the war hosts of men and women who gave themselves to their country's service were eager to the point of impatience "to get overseas." Courageous hearts felt it an injury to be held at home even for posts of importance. Truly, they recognized there was work to do here, but something called imperiously to their loyal hearts to be on the field. So those who could pass, went; and those who were "rejected" nobly carried on the work at home. Would that the soldiers of Jesus Christ, training or quartered in the churches in the homeland, felt as those did who went forth to the Great War! We blush at the contrast. Have we not a Greater War? Or is there no valor among Christians? Yes, we see five young women setting their faces toward China. Our Mission may also be able to send this year, one or two more young women and one young man. That the fire of true loyalty burns in the hearts of these young people is shown by the words of a few whose valedictory messages we are able to print in this number. Here we see longing to be "overseas" in His service.

There are always among us those who have had the strange and seemingly baffling experience of being apparently called to foreign missionary service and then not being permitted to go. Does the Spirit of God mock these? No! God truly called Abraham to lay his all upon the altar, but He did not allow the sacrifice. It was a test of heart loyalty. God had another purpose, but he needed to bring Abraham to the place of absolute renunciation before He could impart the further blessing He intended for him. To offer all we have to God brings us no loss if He takes it; on the other hand, it proves no false guidance or mistake as to His call, if He leaves it in our hands. There are some to whom He says, Stay. The man divinely delivered from the legion of demons, prayed and besought Jesus that he might follow Him across the sea

(of Galilee) but the Lord "suffered him not," telling him rather to return to his own house and show what great things God had done for him. His missionary purpose was set aside by the Lord Himself. It was not a mistake for him to ask, for it revealed that it was God's will that he should remain in Gadara. He would, instead, have been in a position deserving to be condemned if he had not been willing to go all the way with the Lord who delivered him. But what of that young man who came asking Jesus, "What shall I do?" whom Jesus "beholding loved" but answered, "Sell whatsoever thou hast... and come and follow me." Here was failure! Not like Matthew who left all and followed, and is numbered among the disciples, this young ruler departed from the Master's presence "sad and grieved." He did not dare to commit his "all" to the One who gave everything.

"Take the whole armor of God . . . above all, the shield of faith." (Ephesians 6:13, 16). The shield of the ancient warrior was the chief implement of his defense. It was to him what the trench is to the soldier of the present, and the ship's armor plate to the man-of-war's man. With the shield he turned aside not only arrows and javelins, but fireballs cast down from battlements—"fiery darts," intended, no doubt, to cling and burn. In to-day's warfare with its high explosives and multiplied artillery, the soldier does not protect himself simply with a defensive covering fashioned out of metals dug from the earth, but seeks the shelter of the very earth itself. Evolution, it may be admitted, prevails in the art of warfare which becomes increasingly terrible. Never was shelter more needed than in these days, both in physical and spiritual conflict. Surely, the shield of faith commended by Paul was not to be something of our own construction. He exhorts us to *take*, not to *make* it. And he tells us we are saved through faith, not of *ourselves*; it is the gift of God. The armor of God, then, is a divine "issue." We are not authorized to carry our own, for nothing man-made can withstand the missiles of the Enemy. Personal opinions are no more protection than one's coat. Let us get under cover of "the faith once for all delivered unto the saints" and let us "stand fast in the faith," "continuing in the faith grounded and settled." It seems as though these admonitions were given for the days of present warfare. Under the "creeping barage" of destructive criticism which searches all the ground we stand upon and the enflaming fire of "isms" right and left, one needs a refuge deeper than one's own digging! It is not a time to set one's self up unduly or wander in theological "no man's land." One needs to keep head low, heart up and feet fixed. "Thou standest by faith," says Paul. "Be not high minded!" And Peter also says, "Humble yourselves under the mighty hand of God.... Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resisted steadfast IN the faith."

Prayer Cails—Praise Echoes

Continued

Pray for the boating population of China living in hazard and superstition (p. 152).

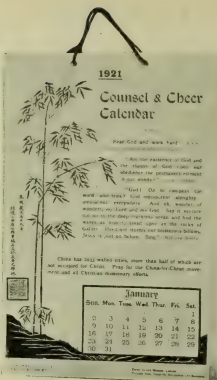
Remember the towns and villages which missionaries are not now able to reach more than once in one or two years (p. 152).

Ask for God's blessing upon the girl's school at Chowkiakow and other places (p. 152).

Let us take to heart the fact that "prayer makes a difference" remembering Wormwood Village, Umbrella Village, Greenroot Village and other villages as well as big Nitre River where so many families turned to the Lord through special prayer (p. 153).

Ask for God's blessing upon tent evangelism at Taihaoing and many other places in China, for the many who hear the Gospel, for the few who believe and particularly for the salvation of the boy who though an unbeliever, had faith in prayer (p. 154).

Pray for new workers going out to China (p. 156).



Ready for delivery

Counsel & Cheer Calendar: 1921

New design, as shown; size about 6 x 9½ inches; printed in colors; a page to a month, each page containing several selected quotations and a special request for prayer on behalf of China.

Price, 35 cents per copy
from offices of the Mission

China Inland Mission

237 SCHOOL LANE, PHILADELPHIA, PA.
507 CHURCH STREET, TORONTO, ONT.

MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, SEPTEMBER, 1920

PHILADELPHIA

MISSIONARY AND GENERAL PURPOSES	Date No.	Amount	Date No.	Amount
	20-1146	\$ 50.00	8-1108	\$ 5.00
	1147	10.00	1109	10.00
	1148	25.00	1110	30.00
	1150	1.00	9-1115	5.00
	1151	5.00	1116	35.00
	1090	5.00	1118	20.00
	1091	5.00	1121	20.00
	1092	2.00	1123	15.00
	1093	10.00	1124	15.00
	1094	5.00	1125	15.00
	1095	5.00	1126	15.00
	1096	30.00	1127	15.00
	1098	20.25	1128	15.00
	4-1100	30.00	23-1160	5.00
	1103	5.00	24-1165	5.00
	1105	125.00	25-1170	3.00
	1106	5.00	27-1173	30.00
	1107	25.00	1176	25.00
	1108	5.00	1178	10.00
	9-1112	50.00	28-1180	50.00
	1113	2.00	1181	100.00
	1114	1.00	1182	20.00
	10-1119	10.00	29-1189	125.00
	1120	10.00	30-1190	25.00
	1121	10.00	1191	98.00
	1122	10.00	1192	185.00
	11-1125	5.00	1193	10.00
	1126	5.10	1194	2.00
	1127	15.00	1199	3.00
	1128	5.00	1201	40.00
	13-1129	5.00	1202	25.00
	1130	2.00		
	14-1131	15.00		\$3,245.65
	1132	1.25		
	1133	5.00		
	11-1134	15.00		
	1135	47.50		
	16-1136	25.00		
	1137	75.00		
	1138	5.00		
	18-1141	4.05		
	1142	10.00		

SPECIAL PURPOSES

Date No.	Amount
1-1087	\$ 12.50
3-1096	15.00
1099	5.00
4-1101	10.00
1102	12.50

\$ 2,086.86

TORONTO

MISSIONARY AND GENERAL PURPOSES	Date No.	Amount	Date No.	Amount
	15-1011	\$ 5.00	28-1080	\$ 50.00
	1012	2.50	1081	10.00
	1013	5.00	29-1083	8.00
	16-1015	3.00	1085	2.00
	1016	3.00	1087	20.43
	1017	3.00	1088	5.00
	1018 Anon	2.00	30-1070	54.14
	17-1019	10.00	1071	3.73
	18-1020	25.00		
	1021	2.00		\$1,995.23
	1022	5.00		
	1023	1.00		
	1024	1.00		
	1025	1.25		
	1027	10.00		
	1028	40.00		
	20-1029	25.50		
	21-1032	14.30		
	22-1033	3.00		
	1034	2.35		
	1035	10.00		
	1036	5.00		
	1037	12.00		
	8-1040	30.00		
	1041	10.00		
	1042	5.00		
	1043	1.65		
	1045	10.00		
	25-1046	10.00		
	1047	25.00		
	1048	5.00		
	1049	50.00		
	1050	5.00		
	1051	3.10		
	1052	5.00		
	1053	18.80		
	1054	16.10		
	27-1055	10.00		
	1056	10.00		
	1057	49.00		
	2-1058	2.75		
	1059	10.00		

SPECIAL PURPOSES

Date No.	Amount
1-960	\$ 60.00
961	25.00
963	30.00
964	20.00
7-977	3.00
978	3.00
8-983	5.00
986	10.05
9-990	5.00
991	2.00
10-993	25.15
11-997	2.00
10-1001	100.00
15-1005	5.00
1009	5.00
16-1014	30.00
18-1026	10.00
20-1030	10.00
21-1031	20.00
22-1038	15.00
1039	5.00
23-1043	5.00
28-1062	18.75
29-1064	54.25
1066	6.00
30-1069	155.00
	\$ 669.20

SUMMARY

From Philadelphia—	
For Missionary and General Purposes	\$ 3,245.65
For Special Purposes	2,086.86
	\$ 5,332.51
From Toronto—	
For Missionary and General Purposes	\$ 1,995.23
For Special Purposes	669.20
	\$ 2,664.43

Previously acknowledged, 1920

\$ 7,996.94

125,098.40

\$131,095.34

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EBENEZER

CHINA'S
MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918.

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
NOVEMBER, 1920

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

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耶和華以拉

Jehovah-Jireh



"THE BIBLE IS GOD'S BOOK" IS THE LESSON ON THE BLACKBOARD FOR THIS WOMEN'S CLASS IN PHONETIC SCRIPT TAUGHT BY MRS. C. HOWARD BIRD DURING A SPECIAL BIBLE CLASS AT FUKOW, HONAN

Photograph by Mr. Robert Powell

CHINA INLAND MISSION

MISSION FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

General Director

D. E. HOSTE, SHANGHAI, CHINA

Director for North America

HENRY W. FROST, PRINCETON, N.J.

Council for North America

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Rev. F. A. Steven, London, Ont.

Rev. John H. Strong, D.D., Baltimore, Md.

Rev. R. A. Torrey, D.D., Los Angeles, Cal.

ORIGIN. The Mission was formed with the object of carrying the Gospel to the millions of souls in the inland provinces of China.

METHODS. (1) Candidates, if duly qualified are accepted irrespective of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (3) No collections or personal solicitations of money are authorized.

AGENCY. The staff of the Mission in January, 1920, consisted of 1,081 missionaries (including wives and Associate members). There are also over 3,400 native helpers, some of whom are supported from the Mission funds, and others provided for by themselves or by native contributions.

PROGRESS. Upwards of 1,800 stations and outstations have been opened and are now occupied either by missionaries or native laborers. There were 6,531 baptized in 1919. There are now about 52,400 communicants. Since 1865, over 77,000 converts have been baptized.

MISSION OFFICES

237 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

MISSION HOMES

235 School Lane Philadelphia, Pa.
507 Church Street, Toronto, Ont.

INFORMATION FOR CORRESPONDENTS AND DONORS

Correspondence should be addressed, donations be remitted, and applications for service in China should be made to "The Secretary of the China Inland Mission," at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

NOTE.—Postage to all C.I.M. stations in China (including Shanghai, Chefoo, etc.) is now five cents per ounce from Canada. The rates from the United States remain as they were.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the private use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

FORM OF BEQUEST.—I give and bequeath, unto the China Inland Mission (see note), the sum of _____ dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

FORM OF DEVISE.—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be sufficient discharge to my executors in the premises.

NOTE.—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

PRAYER MEETINGS on behalf of the WORK IN CHINA

connected with the CHINA INLAND MISSION are held as follows:

Germantown, Philadelphia, Pa.	WEEKLY
China Inland Mission Home, 235 School Lane	Friday 8.00 p.m.
Church of the Atonement, Chelton Ave.	Wednesday 8.00 p.m.
Ventnor, N.J. (Atlantic City).	
Res., Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave.	Friday 3.30 p.m.
Superior, Wis.	
Res., Mrs. Geo. Hanson, 1206 Harrison St.	Tuesday 8.00 p.m.
Mound, Minn., Res., Mr. F. E. Tallant	Tuesday 8.00 p.m.
Chicago, Wash.	
Res., Mrs. Billington, 811 So. Junett St.	Mon. Afternoon
Toronto, Ont.	
China Inland Mission Home, 507 Church St.	Friday 8.00 p.m.
Vancouver, B.C.	
Res., Rev. Chas. Thomson, C.I.M. Representative, 1936	3rd Friday 8.00 p.m.
Keefer St.	3rd Friday 8.00 p.m.
Bible Training School, 356 Broadway W	2nd Friday 8.00 p.m.
West Vancouver, Union Church	3rd Friday 8.00 p.m.
Y.W.C.A., Dunsmuir St.	last Wednesday 3.00 p.m.
St. Louis, Mo.	SEMI-MONTHLY
Res., Dr. Mary H. McLean, 4339 Delmar Blvd.	2nd & 4th Mon. 8.00 p.m.
Albany, N.Y.	MONTHLY
Bible School, 107 Columbia St.	1st Thurs. (morn.) 8.30 a.m.
Buffalo, N.Y., Res., Miss Quaderland, 562 East Erie St.	3rd Tuesday 8.00 p.m.
Lockport, N.Y., Res., Mrs. W. B. Singleton, 180 East Ave.	last Tuesday 8.00 p.m.
Cleveland, Ohio, Res., Miss Z. A. Broughton, 4223 Cedar Ave.	4th Monday 7.30 p.m.
Detroit, Mich., Res., Mr. James Bain, 114 Stanford Ave.	3rd Friday 8.00 p.m.
Grand Rapids, Mich., Wealthy St. Bap. Church, Thurs. preceding 1st Sunday.	8.00 p.m.
Pontiac, Mich., Res., Mrs. Robt. Garner, 90 Oakland Ave.	1st Friday 7.30 p.m.
Laurium, Mich., 1st Bap. Church, Sec., Mrs. Ed. J. Lee	2nd Thursday 7.30 p.m.
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S.	Thurs. after 1st Sunday.
8th St.	Wed. after 1st Sunday.
Bethel, Minn., The Baptist Church	
Los Angeles, Cal., Res., Mrs. O. A. Allen, 949 No. Normandie	
Ave.	2nd Monday 7.45 p.m.
Berkeley, Cal., Res., Mrs. Rakestraw, 2618 Dana St.	1st Thursday 8.00 p.m.
Sherwood, Ore., Res., Dr. Foster	1st Tuesday 2.30 p.m.
Seattle, Wash., Res., Mr. O. G. Whipple, 1816 38th Ave. N.	2nd Tuesday 8.00 p.m.
Bellingham, Wash., Alternately at Res., Mr. F. M. Mercer,	
2132 Walnut St. and Res., Mr. A. H. Montgomery, 916	
Garden St.	2nd Monday 8.00 p.m.
Halifax, N.S., At various homes. Sec., Mrs. E. L. Fenerty,	
Armada	2nd Monday 3.15 p.m.
Montreal, Que., Res., Mr. I. D. F. Poirer, 350 Murray St.	1st Monday 4.00 p.m.
Ottawa, Ont., At Y.W.C.A. Chairman, Com'dr. Stephens	
99/100 Acacia Ave.	2nd Friday 8.00 p.m.
Niagara Falls, Ont., Gospel Tabernacle, Temperance St.	3rd Tuesday 8.00 p.m.
Hamilton, Ont., Caroline St. Mission (Rev. I. S. Fritchard,	
Supt.)	1st Wednesday
London, Ont., Res., Rev. F. A. Steven, C.I.M. Representative,	
598 Princess Ave.	1st Friday 3.30 p.m.
Quebec, Ont., Sec., Mr. George E. Poirer, 350 Murray St.	1st Tuesday
Bolusover, Ont., At various homes. Sec., Miss A. M. McRae,	
R.R.1, Brechin, Ont.	1st Wednesday 3.30 p.m.
Winnipeg, Man., Res., Mrs. W. R. Mulock, 557 Wellington	
Cres.	1st Friday 3.00 p.m.
Calgary, Alberta, Res., Mr. Thos. Hughes, 212 17th Ave. W.	1st Monday 8.00 p.m.
Victoria, B.C., Board and Bible Room, Fairfield Bldg. Cor.	
morant St.	1st Tuesday. Also occasional meetings 8.00 p.m.

CHINA'S MILLIONS

TORONTO NOVEMBER, 1920

How to Live on Christ

By Mrs. HARRIET BEECHER STOWE *

THE very figure which Christ uses illustrates this idea. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me" (John 15:4). Now how does the branch bear fruit? Not by incessant effort for sunshine and air; not by vain struggles for those vivifying influences which give beauty to the blossom and verdure to the leaf: it simply *abides* in the vine, in silent and undisturbed union, and the blossoms and the fruit appear as of spontaneous growth.

How, then, shall a Christian bear fruit? By efforts and struggles to obtain that which is freely given; by meditations on watchfulness, on prayer, on action, on temptation, and on dangers? No: there must be a full concentration of the thoughts and affections on Christ; a complete surrender of the whole being to Him; a constant looking to Him for grace. Christians in whom these dispositions are once firmly fixed go on calmly, as the sleeping infant borne in the arms of its mother. Christ reminds them of every duty in its time and place, reproves them for every error, counsels them in every difficulty, excites them to every needful activity. In spiritual as in temporal matters they take no thought for the morrow; for they know that Christ will be as accessible to-morrow as to-day, and that time imposes no barrier on His love. Their hope and trust rest solely on what He is willing and able to do for them; on nothing that they suppose themselves able and willing to do for Him. Their talisman for every temptation and sorrow is their oft-repeated childlike surrender of their whole being to Him, as the infant in every trouble finds a safe asylum in the bosom of its mother.

Some may say, "Truly this is a very delightful state of feeling, but how shall we obtain it? How shall we begin?"

*This article originally appearing, April 22nd, 1869, in the English periodical "The Revival" which is continued as "The Christian," was later issued in booklet form and being "specially valued" by Mr. and Mrs. Hudson Taylor, a copy was sent by Mr. Taylor to every member in the China Inland Mission at that time. A quotation from this booklet appearing on page 186 in the second volume of the Life of Hudson Taylor led for a request of the whole article which has been kindly furnished by Messrs. Morgan and Scott of London, from their files.

The above article in pamphlet form can be obtained from the China Inland Mission offices (for 2 cents a copy or 20 cents a dozen) in either Philadelphia or Toronto.

We answer, just in the same way that a sinner begins the Christian life—by coming to the Savior and making a full, free, and hearty surrender of his body, soul, and spirit, fully resolved in future to resign the whole to the Redeemer's direction. And having made this general surrender, make it also in particular, in reference to every circumstance of every day.

Let us imagine a day spent on this principle. You awaken in the morning, and commend yourself to Christ's care for the day. The first temptation that besets you may lead you to a waste of time. Say immediately, "Lord, assist me in this particular." The next may be a temptation to irritation. Cast yourself again on Christ for this. A few hours after, you may be tempted to censorious remarks on some neighbor. Cast yourself upon Jesus. A while after, you may perhaps forget yourself and give utterance to some hasty or ill-judged expression. Turn instantly to Christ, confess your fault, and ask further help. If you find yourself beset with uncommon difficulties and temptations, and in danger of forgetting what manner of spirit you are of, steal from your avocations, though but for a few moments, and ask help of Jesus.

The practice of having a full and stated season of prayer at noon, cannot be too highly commended. But the Christians, who would live as Christ directs, must beware of making seasons of prayer the substitute of that constant recurrence to Him, which we have endeavored to inculcate. Morning and evening the little child is with its mother in a long and fond embrace; it listens with rapture to the expressions of her affection, and willingly renders the tribute of promised obedience. But in times of difficulty or danger, it instinctively runs to the same arms for protection, without reflecting whether the danger be great or small.

A direction of great importance to one who would live this life, is this: in your sins, troubles, and temptations, make no distinction between great and little things.

Remember that nothing that has the slightest bearing on your improvement and spiritual progress is insignificant in the estimation of Christ. Now, it is a fact that Christians are more impeded in their progress by little things than by great ones, because, for great things they seek the strength of Christ, and for little ones they act on their own. But if the little accidents of every day's occurrence,

the petty annoyances to which every one is subjected, be sufficient to ruffle the temper, and excite an unchristian spirit, they are to you matters of very serious moment, and as such you must regard them. Nor can you fully abide in Christ but by attaching to such things that just importance which shall lead you to refer them to Him, with the same freedom that you feel in reference to what you commonly call serious affairs.

If you are conscious of peculiar and besetting faults, familiarize your mind to those incidents of the life of Jesus, which show a particular bearing on them. If you are irritable, examine all those incidents which show His untiring patience; if you are proud, those which exhibit His humility; if you are worldly, those that show His spirituality; if you are negligent and careless in duty, those which show His incessant zeal and activity. Study them, understand them, keep them in memory, and pray to Him to infuse into you the same spirit.

The memory, too, may well be stored with those sacred songs descriptive of the character of the Savior, or imploring His divine aid; for their sweet words will sometimes come to you in hours of temptation like gentle messages from our Lord.

The remarks now made are intended as general hints; but the only teacher of the true life of faith is Christ. Go to Him and ask Him to direct you. Christ is willing to make *you* just as meek, just as patient, just as lovely, as He is; and if you desire it earnestly, if you desire it more than everything else, if you are willing to give up all beside for it, He will explain to you, practically, what is meant by "abiding in Him" and by His coming to make His abode with you. Then your Christian race will be full of love and joy; more like the free flight of a bird, than the struggle of a captive. You will run with patience the race that is set before you, and know by blessed experience that "the joy of the Lord is your strength."

In Bondage to Idols

By Mr. A. LANGMAN

WHEN itinerating among the cities and villages of China, the missionary comes into close touch with the home life of the people. To know the Chinese, is to find them intelligent and highly civilized, generous, active and peaceful. Yet, they worship idols without number, made of every conceivable material; they worship the dead and trust in them for prosperity; they superstitiously hold animals, reptiles, birds and fish as sacred.

In every department of life there is supposed to be some spirit having oversight, keeping strict account of every transgression or omission against a day of final reckoning.

In the Chinese home, the kitchen god is perhaps the most important. From his niche over the range he watches for every grain of rice allowed to go astray and for food burned or otherwise wasted. On the last day of the year this idol is sent up to heaven in a bonfire of paper money while the housekeeper stands by beseeching him to render a good and laudable account to the spirits above. The next day, a new paper idol (bought some days previous for one cent) is pasted up in the old place. The spirit is then supposed to return, laden with favors for the faithful cook and resumes his post of observation.

The farmer is also in bondage. If he goes forth to sow, the seed must first be taken to the temple and presented before the earth god for his good will. The lips of this idol, are sometimes smeared with opium, as a foretaste, and to insure his favor for a good harvest. The growing crops, at certain periods, must have the evil spirits exorcized by priests, who with chanting and the beating of big brass gongs, the burning of incense and fire-crackers, parade the idol around the fields. And when the harvest is gathered in safely, there must be suitable acknowledgement by a three days' theatrical performance in honor of his majesty the earth god.

Every tradesman, too, has his idol, the god of riches, set up in his store or place of business. It is the duty of the youngest apprentice to keep the incense burning and to worship heaven and earth the first thing each morning and the last at night.

The fire god also demands attention and worship from numerous devotees who hope to secure his protection against the vengeful spirits causing fire.

The soldier worships the god of war and perhaps drinks tiger's blood to make him courageous and fierce in the face of the enemy.

The builder, the boatman and the tailor, as well as the thief and the prostitute, all bow down to idols and spirits, and with incense, paper money and candles, seek help and success in their several avocations, making themselves willing slaves of the powers of darkness because they have never heard anything but the lying stories told them by the exploiting priesthood.

And just why have all these never heard the "sweet story of old," that "true and faithful saying" which will make even idolaters to become children of the Highest? Let the reader answer.

Orphan children, hapless, lonely and suffering without sympathy or care—they too must worship! I saw a little brother and sister, about eight and ten years old respectively, wend their way out of the village, one carrying a bundle of incense and paper money, the other holding candles. Not to the temple did they go, but to an old lightning-blasted camphor tree that stood solitary and alone some distance away in the field—a fit emblem of these poor desolate children that nobody loved or wanted. There they lit the incense and candles and burned the paper money; then prostrating themselves before the tree, cried bitterly for the return of father and mother. When the incense and candles were burned, the children got up and with breasts still heaving and lips quivering took each other by the hand and slowly went back to the village.



CHINESE IDOLS IN CHEKIANG. NOTICE IN THE BACK OF EACH IMAGE THE HOLE IN WHICH IS PLACED A SMALL INSECT OR OTHER LIVING THING WHICH, IMPRISONED, IS SUPPOSED TO GIVE THE IDOL "LIFE," THAT IS TO SAY, SPIRIT OR EFFICACY.

Photograph by Rev. Charles Fairclough

The sick person in China is truly in an evil case. Husband or son will visit all temples of note in the neighborhood to worship, with the usual incense, paper money and candles. Sometimes a filial son will put chains upon his body and go many days' or many weeks' journey to some famous temple to beg the favor of health for mother or father. Or, a daughter will cut flesh from her arm and make

broth for the sick mother or grandmother, since it is supposed the evil spirits on recognizing the nature of the draft will be satisfied and depart. Taoist priests are often called in to exorcise the evil spirits. Then there is pandemonium, beating of gongs and drums, chanting, sacrifice, incantations; then after noise enough to insure the sufferer's non-recovery, they profess to capture the evil spirit, and after securing it in a well fastened jar, carry it forth to some empty piece of ground from which there is no direct or straight road by which the spirit can return.

When death draws near, there is only fear and dread. At the approach of the demons, watchers withdraw till all is over. Vengeance would surely fall if the demons were hindered in robbing this poor fever-stricken body of its dark and troubled spirit. With none to help or intervene, no tender touch to relieve the pain and suffering, no cool hand on the fevered brow or cool drops of water for the parched lips, no whispered words of love to give courage and hope in death, but alone and helpless the spirit must go out into the unknown darkness.

This is only a glimpse of the appalling darkness and misery over all the land, the cause of untold suffering to the countless population of China who exist but to perish.

The farewell message of our Savior was the command, "Go ye!" And yet there are many Christians who, while enjoying His favors in rich abundance, are indifferent to the eternal destiny of other men or women. Like Jonah they refuse to go and preach repentance, or make known the way of life that men might be saved.

And there are many others, members of Christian churches, who when the claims of the heathen are laid upon them, make excuse and say, "I have no call to these people." No, perhaps not a call, but certainly a *command*, beside which there could be no greater, backed by the unlimited power and authority of the King of kings.

Buddha versus a Schoolboy and Mrs. Shang

By Mrs. C. H. STEVENS, Fengsiang, Shensi

ON the steps of a Buddhist temple, a finely built, muscular man is seen standing, facing a famine-stricken, ignorant Chinese crowd. He still wears what he treasures as his last bit of old China, a very dishevelled queue. He is shoeless and sockless, his feet bruised by mountain boulders and swollen from a long weary march, his eyes fierce and bloodshot from hopeless anger. His coarse cotton vest, frantically torn open, shows on his body many marks of branding by heathen priests, who having received a big "squeeze" of crude opium have assisted in working him up into the frenzy which precedes demon possession.

On his person is a piece of yellow paper on which is an inscription supposedly written by a spirit, a sort of passport to obtain rain, for lack of which the summer crops are perishing. Across his back,

wreathed in withered fir and willow branches, is slung a long rude knife.

Wringing his hands, then prostrating himself before gaunt and semi-demolished clay idols, he is crying for mercy. What does he say?

"Within six years there will not be a temple left in the district! Between those who are following this Lord Jesus, over whom we have no power at all, and the many who are of two hearts and three minds to follow also, there is nobody left."

The man thus deploring the futility of Buddhism has been hired by the people of the district to go five days' journey up a sacred mountain and invoke the gods for rain. He has been through all the mummeries necessary to become possessed by demons whom he trusts to work miracles, but the sun is blazing and no cloud is to be seen.

As he returns to the villagers, who, after having feasted and paid him highly, feel the situation to be desperate, he continues: "Look at this temple, in my grandfather's time new and clean everywhere, gods freshly painted and every bit of woodwork shining with varnish! Talk about repairing the damage done by burning (the temple has suffered from the ruthlessness of brigand troops), I fail to arouse anybody even to help me replace the tiles over poor Buddha's sleeping body!"

Standing quietly behind the crowd of listeners is a youth who, humanly speaking, has been instrumental in bringing about this change.

Five years ago he came to the China Inland Mission school, brought by his stingy heathen father who thought that owing to scarcity of food he might combine education and living for his son at the expense only of the missionary's "kind heart." As he was an utter stranger, from a completely new and unvisited part of our district, an exception was made and the boy was received. Very soon the lad's heart opened to the Lord. It was to our daughter, then in charge of the boys' school, that he told of his desire to follow Christ.

Very shortly after, he brought from his village a Buddhist devotee, Mrs. Shang, who had tried every known method of obtaining merit, but being very loquacious had failed to keep the required many days of silence in her lonely cell after having gone through every other form of penance satisfactorily.

Being ill at the time, I did not see her and our daughter came telling me of her arrival, adding, "If her smile is genuine, I should think she is a very good tempered person." And this she has proved herself to be.

A few months after this, our beloved Miss Gregg paid her visit, and at this time Mrs. Shang "got the flame." (Notice and illustrations of these meetings appeared in our issue of August 1919.)

Already saved, as we were sure, for she had accepted Christ as she heard the Truth, she simply opened her heart to teaching and during Miss Gregg's meetings got such a blessing! She rested neither day nor night working and praying for the conversion of her husband and relatives.

Regularly, carrying her one year old baby on her back, she came even through deep snow the lonely ten miles to Sunday service, her husband meeting her long after dark, relieved to find her not devoured by wolves. Both dared not leave the cave dwelling, fearing their home might be pillaged by brigands.

After Miss Gregg left us, a party of Christian women went to pay the Shangs a visit. Nearing the cave they announced their coming by singing the chorus, "He is able to save," and on entering the courtyard found Mrs. Shang and her husband (too poor to possess a donkey) themselves grinding some very coarse buckwheat. And as they pushed and tramped around together they were singing another of Miss Gregg's choruses, "Christ came to save sinners."

Seeing the women, Mrs. Shang fell on her knees exclaiming, "It is all well! The work is done. My old man is saved."

One could fill a book with interesting details of the following up work this woman has done, and all voluntarily. One by one, people have been won to Christ, not only members of her family, including her mother-in-law just baptized at the age of eighty-four, but some of the vegetarians who first opposed and tried to intimidate her wherever she went.

Her son (by a former marriage) has helped her out of his small earnings to fit up a small cave church most beautifully, and in this and other portions of her premises hundreds of refugees have been sheltered during nights of horror owing to brigands in the district, for while every other home has been ransacked this one has been saved, while day and night Mrs. Shang has been, and is, pleading for a great ingathering of precious souls.

Some weeks ago, hearing that Mrs. Shang was very ill, we went to see her. My husband, able to travel more quickly than I could do, went on ahead. She could barely make herself understood, but told him, "I am quite at rest about leaving my family. I want to do the Lord's holy will, but—Oh, I cannot bear the thought of leaving these people only half won to Christ!"

Oh, that many more of us might feel this burden of perishing souls in the same real way, not only realizing the need, but rejoicing in sharing in the fellowship of His sufferings as this poor Chinese woman is able to do! How we, who have had the privilege of being out here long, deeply yearn for younger lives from the homelands to come and share this incomparable joy, this priceless privilege (as Weymouth's version so beautifully expresses the thought) of "making Christ known among the heathen!"

May this encourage those whose help by prayer and gifts, which we would gratefully acknowledge—and not least of all, those who bear the burden of our schools.

But for this schoolboy, Mrs. Shang might never have heard of Christ. And truly, "How wonderful!" as the boy himself remarked when telling with glee the testimony of the demon worshiper on the temple steps, "Thé devil himself, has for once told the truth!"

A Tibetan Lama's Questions

By Mr. T. SORENSEN, Tatienu, Szechwan

WHILE a very famous lama, an incarnation of the Kam province was visiting our city for some time, I took the opportunity of making frequent calls on him and renewing our acquaintance, trying to make him interested in the Christian religion. I asked him if he would kindly write me a letter asking any questions concerning our religion.

A few days later I received this letter which I translate.

I herewith present these questions to my good friend, who through long and unfatigued exertions in many generations of lucky rebirths, has now through merit received the good fruit of study, Sonamtsering (my Tibetan name).

According to the Buddhist religion, our place of refuge (salvation) is in the three holy ones, which, however, in

essence is the one Supreme, or Lama Kon-chog chig. In like manner according to your Christian religion there is also one supreme holy One; what definition do you give of Him? If you take your refuge in this God, what then is the method for refuge? How are you delivered from the fear of this God? Have men former and latter periods of existence? If so, where will they be borne who take their refuge in God, and what bliss will they obtain in the next life? What merit must they accomplish by body, speech and mind who take their refuge in God? What suffering will they endure in the next existence, who do not live a virtuous life, but sin? There being three kinds of merit, viz., great, middle and small, by what method is the great accumulated? How are the middle and the small merit accumulated? What are the fruits of these proportions of merit, and what are they like?

Please give me a clear answer. These ten questions, like a string of precious pearls from a treasury, are presented as a beautiful ornament for the neck of a young, wise and virtuous virgin. The above is written by the fool of the lower part of Kam in East Tibet, who bears the name of Draga incarnation.

In reply to my question as to whose incarnation he himself was, he said he was an Indian incarnation and gave me the name, followed by a number of Tibetan incarnations, whose names he also gave me.

How often would he come again, I asked?

Only once more, as then his work would be finished.

Does not the earnestness of these questions bespeak our prayers for this lama?

Honan Women at a Bible School

By Miss C. F. TIPPEL

THE problem of teaching the way of God more perfectly to the women of China is continually before us. I should like to tell of a Bible school held by Mrs. Bird in Fukow, at which I had the privilege of helping.

The first month of the year was a good time to invite women in, so the latter half of the month we did this and were not disappointed with the numbers that came. Sixty members were on the register but not all stayed all the fortnight. The oldest pupil was seventy-eight and the youngest ten, the daughter of a Christian.

There being two of us we could divide the classes. The Christians and advanced inquirers were much interested in the life of Moses, while the more ignorant were helped with the Life of Christ. One woman after a lesson on the Crucifixion and in the evening seeing a lantern slide on the same subject, said, "I never realized He suffered like that for me," and was much moved.

The women worked hard. They were up soon after five and made their breakfast. How they did this was a continual wonder, with one kitchen, four iron pots, and about fifty of them to get their meals. But they managed wonderfully, each woman bringing her own food and doing the best she could. Morning prayers came at seven, after which books were read steadily till the break came for drinking tea in the middle of the morning; they then divided into classes which went on till dinner time; and the same routine was followed in the af-

ternoon. The evening was a time for singing and telling stories that would be helpful, also for showing the magic lantern and sometimes giving them an object lesson. We thoroughly enjoyed the evening hours, though somewhat weary after the day's work.

In a room used for classes, straw was strewn on the floor and the women sat cross-legged listening to the discourse, then at night they rolled themselves up in their wadded quilts (if these could be spared from home) or just slept in their clothes and maybe shared a bit of another woman's quilt. We could not but be thankful that we had not to join them on their bed of straw, though they were all very happy.

Mrs. Bird started a class in the phonetic script—the script which we hope is going to make such a difference to the illiterate of China. These are the early days of its introduction, but Mrs. Bird was greatly encouraged by the way they took it up. Great was the pride and joy when the sentences could be written on slates and they could read what was written on the blackboard. (See cover illustration.)

We learned afresh the difficulties, suffering and persecution many of these dear women undergo. One woman who stayed only a night, returning the next Sunday, said, "I nearly did not come. My husband cursed me so when I got back! But I did not answer him, only knelt down and prayed. Then he said, 'You still pray to Jesus when I curse you?'" But she said, sweetly, "I did not want Jesus to lose face, so I did not lose my temper."

This dear woman has brought many into the station. She has prayed for quite a number who have been sick in our village, and they have recovered.

Another young woman is being persecuted by her husband who will not let her come to chapel and burns all her books and beats her because she will not worship the ancestral tablet. She said one day, so sweetly, "We must take up our cross and follow Him, and He is dwelling in our hearts." We thank God for the power of the Gospel and what it can do for these suffering souls. Pray that her husband may be converted.

One dear old Christian went home for a day and found her son and the rest of the family going to the theatre; something went wrong and the son and his wife began quarrelling and in striking his wife the son's whip came in contact with the poor old mother, and she returned with an angry red mark across her forehead looking white and shaken.

Another dear old lady of seventy-five walked five miles and when she saw a picture of "the broad and the narrow way," she said very decidedly that she was walking "the heavenly road," and had quite decided to follow Jesus, whatever anybody said.

It is not often people come in over the garden wall to a Bible school, but our next door neighbor did, and not one wall but three. She lives all alone in her courtyard and it is difficult to fasten the door from the outside. So she does it from the inside and climbs over three walls to get to us. I was holding a mission and we had had an awning

put up as the chapel could not hold all who came. In the middle of my discourse I beheld the woman doing her best to get over the garden wall. She has since continued arriving by that rather difficult way and is now a most promising inquirer. Her husband, a well-to-do man, became interested first and now all idols have been removed. Early on New Year's day her husband roused her up to sing the doxology. She did not know it and could only remember "all blessings flow," but they began the year with God instead of the idolatry they had been practicing all their lives.

It was most interesting to see the women learning, some struggling through a catechism, going over and over one sentence till you wondered whether it would penetrate the dull brain. But the patient plodding was rewarded, and in the end it did get in.

One evening I gave an object lesson on "Bondage" and illustrated the same by binding up one of their number. Later on we had a testimony meeting, and it was interesting to hear many of them tell how they were bound by fear, custom, temper, cursing, and dare not open their lips to confess Christ, being afraid of being laughed at. Many said they were going to let their bonds go and trust the Lord to keep and use them. I could not help wondering what we should be like if placed in similar circumstances, and looking into those bright faces thanked God for the power of the Gospel and the fact that Christ had transformed those women.

The Christian Influence of General Feng

By Miss C. E. CHAFFEE, Changteh, Hunan

IT is safe to say that at the present time Changteh is more free from idol worship than any other portion of the empire. The temples, almost without exception, have been cleared of their idols and are now used as schools.

One needs to be cautious in writing about these changes—public opinion is as variable as the wind—but it is safe to say that idol worship has lost its hold on the majority of intelligent people in this district.

These changes have been brought about very largely by the action of a Christian General, whose name has become familiar to large numbers of Christian people outside of China—General Feng Yu-hsiang. Holding the reins of authority he decided that it would be in the interests of the people to destroy the idols and use the temples for educational purposes and this in due time he accomplished. The simplicity of his life and the interest taken in the welfare of the people generally, together with perfect discipline among his troops, has impressed numbers and helped to create an atmosphere in which Christianity can the more readily thrive.

Unfortunately the recurrence of internal strife has compelled the departure of General Feng from the city and the present commanders are taking little interest in the work which he started. A revival of idol worship is certain to be attempted and opium smoking and gambling together with other social evils which the General successfully

combated during his two years' stay here, again begin to make their appearance, but on the whole the influence of this general who is out and out for Christ, and that of his officers and men, will remain to help lighten the work of making known the Lord Jesus. Satan is so strong out here and is anxious to make a man like General Feng fall. Pray that this man and his men may be kept true to Christ, their Captain, in the hour of temptation.

These men are "saved to serve" in some instances at least. The boat which brought our party to Changteh also had on board many Chinese men which General Feng had sent one of his men to recruit. One evening after supper, hearing singing we went near and found raw heathen men gathered about a man in uniform while he told them of Jesus, and then led them in singing, "Oh come to my heart, Lord Jesus, there is room in my heart for Thee." Dear friends, it was sweet to see this man making time for the Savior! It was a precious welcome to Changteh.

Two Summer Conferences

By Rev. JOSHUA VALE, Shanghai

MR. MARSHALL BROOMHALL in his account of the Swanwick Summer School in July, 1920, says: "Let the reader imagine three hundred Christian people, all comfortably housed together in the midst of beautiful Derbyshire country, under almost ideal conditions of summer weather, and all intent upon the things touching the Kingdom of God, and you will realize to some extent the setting of the C.I.M. Summer School at Swanwick." Let the reader of this report imagine four hundred people—pastors, preachers, Bible-women, Sunday School workers, etc., meeting together in "Beautiful Soo" (Soochow), one of China's famous cities, some thirty or more miles from Shanghai. The weather indeed was fine, but with the thermometer standing at 95-8 in a damp, humid climate, we could hardly describe it as "ideal."

This conference was for the spiritual uplift of our fellow Chinese workers. These men and women, the leaders connected with six or seven different Missions in the two provinces, Kiangsu and Chekiang, representing perhaps 50,000,000 people, were gathered together for ten days fellowship and Bible study.

The daily devotional meetings were conducted by the Rev. A. R. Saunders. Then followed separate classes for different grades. My own class and another for pastors and evangelists, had to be united, (owing to the illness of a leader) giving me an average attendance of 165 men and women for eight days. My subject was "In Christ" based on the Epistle of the Ephesians.

This is my fourth year at summer conferences—two at Hangchow and two at Soochow, but I can truthfully say this one was the best of all. It was most encouraging to see these men and women, who are the leaders in many a lonely outpost, eagerly following the addresses as we studied our relationship to Christ in "Death and Resurrection."

Classes for practical work in Sunday School teach-



AMONG CLOUD-WREATHED MOUNTAINS AT KULING
 Photograph by Mr. Charles H. Judd

ing, lectures on special subjects in connection with the church, etc., were carried on up till noon. The afternoon—during the great heat of the day—was set apart for rest and sleep; at half-past five all the delegates met together in a tent to hear some special speaker.

Owing to trouble between contending barons in North China, several intended speakers could not come. Dr. Griffith Thomas, however, was able to reach us from Kuling and gave some helpful addresses both to missionaries and Chinese. The spirit of the conference was excellent—no jarring note—and all were delighted to have the opportunity for fellowship together during ten days in this historic centre. Will you join in prayer that the blessing thus received may be passed on to many a lonely Chinese Christian in these needy parts of this great harvest field?

The Mokanshan Summer Conference has its location some two hundred miles from Shanghai in a "beautiful Derbyshire country" comparable to that in which Swanwick is found. The hills are not very high—say two thousand feet above the sea. The special features are the cool springs and lovely bamboo. Here year after year the missionaries of Kiangsu and Chekiang, with a sprinkling of business men, municipal employees and others, go for the months of July and August. The usual number, including, perhaps, two hundred children, runs to about eight hundred.

The usual conference is fixed for the first week in August. It was arranged that Mr. Trumbull should be the deputation this year from the homeland but owing to other engagements he was unable to come. This was a great disappointment to many so they made an effort to secure the presence of Dr. Griffith Thomas. After some delay this was arranged and the first meeting of the conference was on Friday, August 27th. We much enjoyed Dr. Thomas' ministry through the following days. It was a matter for great regret that many missionaries and others who would have enjoyed his ministry had already returned to the plain.

It is a real treat to listen to these gifted brethren

who came to us from time to time. Our own ministry is so limited and elementary to a large extent, that it does one good to get into the deeper truths of God's Word as unfolded by these experts in spiritual things.

We are now back again in the office. As I write the annual storm—typhoon—which generally denotes the end of the great heat is blowing fiercely so we can say, "now we are past the great heat," and can look forward to autumn and winter with confidence and hope.

Continue in prayer for us.

A Student in Shansi

By Miss LYDIA E. BERTHOLD, Hwochow, Shansi

LAST summer after a full half year at the dear old Yangchow Home, I enjoyed a few weeks on Kikungshan and then came to this wonderful place of "The Fulfilment of a Dream."*

A special gift to cover traveling expenses made it possible, this summer, for me to join a party in a spacious mill in Yütaohu.

Though the scenery there does not differ greatly from the ordinary Shansi loess terraces, there were mountains to climb; and the quaintly shaped trees lent a distinctive aspect. It was a sight, too, to see the flocks of a thousand or more sheep and goats, gleaming in the sunshine, gathered there because of the abundance of water.

Beside having a time for study unhindered by excessive heat and enjoying fellowship with other missionaries one could manage one's housekeeping on a smaller basis with the added comfort of good servants.

The friends I was with were much in need of a cook some time ago. Upon their praying, the Lord provided one, but before long this man wanted to be an evangelist. Again they prayed, and God gave even a better one; he, however, desired to become a student. Just now, both these ex-cooks have gone to Hungtung, the older one to be trained as an evangelist in Mr. Dreyer's Bible Institute; the younger to enter the Higher School.

We had no big conference, but our Saturday prayer meetings were times of great refreshing. In the evenings we preached in neighboring villages, and at times villagers collected for worship in our mill.

One Sunday morning I had a group of little girls by myself. Some know, "There is only one true God," and this forms a starting point. Then one wants to know: "Does the Heavenly Father injure people?" and I take a hymn (which Dr. and Mrs. Howard Taylor taught our schoolgirls here) "Thank the Lord Jesus, who for me suffered death," and show them the love of God in our Lord Jesus. Poor little things, they cannot grasp what it means to be thankful! Yet I go on teaching this hymn.

*A new worker, if a lady, spends her first months in China at the Training Home in Yangchow, Kiangsu province. Kikungshan is a place in the hills much resorted to in the heat of summer, while the city of Hwochow, Shansi, is the scene of a work projected by Pastor Hsi and described in Miss Cable's book, "The Fulfilment of a Dream."

trusting that from head knowledge, knowledge will come to the heart, and God can then use their thanksgiving to show them His salvation according to Psalm 50:23.

Further, I could point out to them the love and the glory of God in the pretty wild flowers which the little girls loved to bring. There were gorgeous anemones, lilies and pinks, bluebells and buttercups, and a host of unknown flowers, also clovers, smilax, highly scented, gaily colored grasses and ferns, and the queerest leaves!

The summer, on the whole, has been very dry, though a rainstorm overtook me on the way here as I was crossing over the famous Lingshih Pass, necessitating my putting up for the night in my mule-litter under very scanty shelter by the roadside. This was the middle of June.

All through the summer we could see processions coming before the hideous idols in the temple not far from our mill in Yütaoh, offering sacrifices and beseeching them for much needed rain. Here in the city, I am told, men would walk through the streets with a knife hacked into the forehead and one on each shoulder, while the blood streamed over their bodies.

The crops are in a miserable condition; even productive Shansi is threatened with a famine, while refugees from Shantung, Honan and Chihli are wandering about seeking sustenance for families and cattle. Last week one could buy two mules for \$11.

Praise God! He has sent several days of rain, giving a possibility of sowing the wheat for next year, greatly relieving conditions here.

About the Chefoo Schools

By Mrs. F. H. RHODES

DURING our stay in Canada we have had several opportunities of speaking on behalf of the China Inland Mission Schools in north China.

Many seem to have a very vague idea of what these schools stand for. We have frequently been asked if the schools are for the children of native Christians; or if Chinese children are admitted as well as the children of missionaries.

It is too long a story to go back to the circumstances which led Rev. Hudson Taylor to establish these schools for the children of China Inland Mission missionaries; for these interesting details one may refer to the "Growth of a Work of God" and other publications. Children of other foreigners, i.e., missionaries of other Missions, or "business people" in China, are occasionally admitted if accommodation allows.

It is doubtful if any phase of the work in China bears more striking testimony to God's faithfulness than do the Chefoo schools. From the small beginning in 1880, when three children were under tuition, down to the present time when nearly three hundred children are under instruction, the history of the schools is one unbroken chain of answered prayer.

The three schools, the Boys', the Girls' and the Preparatory are ideally situated, Chefoo being a bracing seaport, with a very good sandy beach.

The teachers are all members of the Mission. Some would have preferred native work in the interior, but owing to the pressing need, have been willing to devote their lives and talents to this special work.

The education given is sound and practical, as evidenced by the good results of the yearly local Oxford examinations. Special emphasis is given to the spiritual aspect of the work, the chief desire and aim of the teachers being the conversion of the boys and girls who are under their charge. It is a stimulus and cause for thanksgiving that many who have passed through these schools are now living earnest Christian lives in the vocations which they have chosen.

Due prominence is also given to physical culture; football, cricket, tennis, hockey, and other sports are enjoyed, while in summer boating and swimming provide ample scope for healthy exercise. The drill in the three schools has always been a strong feature and year by year calls forth enthusiastic appreciation from the summer visitors. (See illustration.)

During the holiday months the children have the privilege of hearing from visiting missionaries interesting accounts of their work in the interior. The girls and boys have their own missionary band (or class) and from their limited pocket money voluntarily contribute towards mission work in several lands.

It is interesting to note that over twenty "old boys and girls" have returned to China as missionaries in connection with our own Mission, and quite a number are working with other missionary societies. Some of these have acknowledged they received their first missionary impulse while at Chefoo. One of the earliest pupils has been engaged in medical mission work in China for twenty-four years; while six of the present staff of the schools are old "Chefooites."

Several members of the present staff of the



FOOT RACE AT CLOSING EXHIBITION OF THE CHEFOO SCHOOLS. WAITING FOR THE PISTOL SHOT IN THE HUNDRED YARD DASH



CHEFOO CLOSING EXHIBITION, JULY 1920: THE STAR DRILL ON THE GIRLS' SCHOOL TENNIS COURT. NOTICE THE SEA IN THE BACKGROUND WITH WARSHIP LYING AT ANCHOR, ALSO SMALL CHINESE CRAFT. AT THE RIGHT APPEARS A PORTION OF THE MISSION'S PREPARATORY SCHOOL. AT THE LEFT IS A BUILDING CONTAINING THE MISSION PRAYER ROOM (THE END OF THE BUILDING NEAR THE SEA) IN WHICH MR. TRUMBULL HELD HIS MEETINGS; IN THE SAME BUILDING, AT THE NEARER END, IS THE NATIVE CHAPEL. THE BUILDING IS LARGER THAN APPEARS

Photograph by Mr. Arthur Taylor

school were previously engaged in native work in the interior. Their interest in the Chinese work is as keen as ever but at considerable sacrifice they have relinquished the work dear to them as need has arisen, in order to take up responsible positions in the Chefoo schools.

The education and care of the missionaries' children is an important phase of the work of the China Inland Mission, and claims a special interest in our prayers. Were it not for these schools many valuable, experienced missionaries would be unable to remain at their posts, or engage in itinerating work.

The Summer at Chefoo

By Miss ALICE HUNT

THERE have been many joys and sorrows here. The work has gone on much the same. With the Chinese it is line upon line; but the Lord has given us the joy of seeing some confess Him.

But to go back to the beginning of June, one of the boys in the Boys' School (European) was taken to be with the Lord. He was a dear bright laddie, a picture of health, but went down with double pneumonia after a month's illness.

June 17th was "Foundation Day," the anniversary of the opening of the schools. It was a bright lovely day. Thanksgiving services were held in the morning and tea was served in the compound in the afternoon, when many visitors joined us.

At the end of the month, "enteritis" broke out, and one of the Preparatory School children (son of an English Baptist missionary in Shansi) was taken

to be with the Lord. He was a delicate little boy and it was his first term in school. A number of children went down with the same trouble, but though some were very, very ill yet the Lord answered prayer and all are better now. In the city great numbers of the Chinese died. It has meant a very busy time, especially for the nurses.

At the end of July, the three schools closed for the summer vacation. The closing exhibitions were held on July 26th-28th and all the visitors in Chefoo who possibly could, attended. These exercises were much enjoyed. There were exhibitions of the scholars' work, also singing, playing, recitations, and drill by the scholars; and prize giving.

Dr. Griffith Thomas and Mr. Charles G. Trumbull have been visiting China this summer holding meetings in the different summer resorts. Dr. Griffith Thomas went to Kuling and Mr. Trumbull to Peitaiho. At the latter place, a three weeks' conference was held for Chinese and foreigners. Mr. Trumbull was to go from there to Peking, but the fighting hindered that, so we at Chefoo reaped the benefit. He reached here Saturday, July 24th, spoke at the evening prayer meeting in our Mission prayer room and again on Sunday morning at the children's service. Then when the school exhibitions were over, he held meetings every morning in our prayer room, from July 29th to August 4th (except Sunday) and also on three evenings. The Sunday meetings were held in the Union Church.

The missionaries working in Chefoo stand for the truth. All believe in the inspiration of the Bible. So when Mr. Trumbull spoke at the first meeting

on "The inspiration of the Bible"—and it was mostly a personal testimony of why he believed it—his message met with a sympathetic response. The next day's meetings were on "God's plan of salvation," God's side and man's side. All the other meetings were on the "Victorious Life."

It has been an exceptionally hot summer. Mr. Trumbull felt the heat very much, but the Lord gave him strength day by day. He left Thursday, August 5th, for Shanghai en route for Kikungshan.

On August 1st, we had the joy of seeing twenty-three confess our Lord in baptism. There were seven Chinese men, five Chinese women and girls, and nine schoolgirls (European). It was such a lovely service down on the beach! We sang "O happy day that fixed my choice," the Chinese singing it in Chinese and the rest in English. Then the Lord's prayer was repeated together in the two languages; a few words were read from God's Word, another prayer offered, then three of our missionaries went into the sea. The schoolgirls led the Chinese women into the water and afterwards back to the beach. As these three groups came back the men went in. Do you wonder that the doxology was sung from full hearts that morning?

Then came the Chinese service. The chapel was crowded. That morning, on the women's side, there was not an empty seat. After the preaching service came the Communion service, when the Chinese who had been baptized were received into the (visible) church.

Two other schoolgirls hoped to be baptized, but one was ill and the other away. A young Chinese widow also did so want to be among them; but she lives with her parents and though she sent a letter to her mother-in-law asking permission, no answer had been received, so she had to wait. Her brother was one of the men baptized, and she told us next day how very full of joy he was after the service.

China's Unrest

By GEORGE W. GIBB, M.A., Shanghai

THE political situation continues somewhat chaotic, and although we have no definite news of severe fighting, the outlook is anything but hopeful.

In a letter dated August 9th, Mr. Easton of Hanchung, Shensi, referring to the general unrest owing to military occupation, writes:

"These difficulties are serious, but I doubt if there is any prospect of betterment. The Szechwan troops are now, after two years' occupation and oppression, evacuating this place and moving to the borders of Szechwan, hoping to go into that province if the Yunnanese will allow them. But the Yunnanese troops are pouring in and we already have evidence that they are a depraved lot. Yesterday many of the men were absent owing to the fear of being dragged off to prison to carry for the soldiers, when wanted. Most of the younger men leave their homes at night and sleep out among the growing crops.

"The sufferings and wrongs of the people would fill volumes. It is a terrible hindrance to our work.

The lawlessness is not likely to pass away. It will be well if it does not greatly increase."

Mr. Hutton of Kweichow province also reports that brigand bands are still very troublesome. He says the Hsiai market place was looted the other day for the third time within twelve months. What robbers do not take, the soldiers who follow on, on the pretense of pursuing the brigands, acquire by a final pillage of the places, and the poor people say, "robbers are soldiers, soldiers are robbers."

Mr. Hutson also reports that the inhabitants of Chengtu, Szechwan, are alarmed even to being hysterical. The whole province is in a turmoil and the Consul fears looting, and owing to the wholesale storage of Chinese treasure in some foreign premises, he thinks that the foreigners will not be exempt. "It is almost impossible," Mr. Hutson continues, "for anyone outside the province to realize the real condition of affairs."

Miss E. Louisa Smith, writing on August 19th, says that Mr. Kirkpatrick of Paoning, Szechwan, had \$80, a watch and clothes stolen out of his chair by brigands on his way up to Sintientsi, a summer resort. He was walking some distance in front of his chair at the time, but ran back and saw the head man of the party. They kept him three hours and then returned \$40 and his clothes. "Nearly every day," Miss Smith continues, "brigands go past leading ten to fifteen captives, often tied together, and generally women. They prod them along with knives when they are too tired to walk."

Famine and Cholera*

By Miss M. G. MOWER, Hwailu, Chihli

WE little thought, when school scattered last June that we had already entered a year of famine. We have had neither spring, summer nor autumn rains and the grain is dried up; consequently there is no harvest this autumn.

In ninety hsien (districts) in this province of Chihli there will be no harvest at all; in twenty or thirty hsien there will be perhaps a fiftieth part, which will only feed the families for about two months. Grain is already double the price it was in the spring and all the old people say that not since the great famine year forty-two years ago, has there been such a condition of things. The trees are being stripped of their leaves for food; girls are being sold, torn away from their homes; train loads of refugees in cattle trucks are traveling west, fleeing from the poverty stricken districts, looking for more productive fields, cattle being disposed of for a mere song.

Oh, the distress everywhere is heartrending! Truly, the black horse of famine is stalking over the land.

By Mrs. M. L. GRIFFITH, Shunteh, Chihli

Cholera has carried off between two and three

*Through our Shanghai office, the source of these first two excerpts from letters, we learn that "in southern Chihli and northern Honan, famine conditions prevail with much consequent distress." The first of the letters was written August 31st. Mr. Gibb adds: "Cholera also is prevalent through many of the provinces."

thousand in the city; the wailing for the dead was truly awful before we left. I could not bear it and became quite ill myself. We heard from our chair bearers that during the 15th, 16th and 17th of the 6th moon, they were continually carrying the dead out of the city wrapped in matting; there were no coffins to be had.

God's protection over all on our compound was really wonderful, as at that time there were eleven men living here for classes. We do thank God for this, His protecting care!

Poor Mrs. Yang living opposite to us, who was baptized in June, has had a most severe time. Out of a family of thirteen, only five are left; seven died of cholera and lastly her own husband died of fright. Please pray for her that her faith may not fail. She is hopeful still, in spite of all. She says, "I just prayed all the time."

From the (August) "West China Missionary News," Chengtu, Szechwan

Early in June rumors were abroad that cholera had gotten as far as Luchow and was slowly making its way up the little river towards Kiating. Letters from Chungking told of a few cases in that city. Before the missionaries in Chengtu scattered for the summer holidays, cases had been reported outside the east gate at Chengtu. All during the summer, the number of patients increased until at this writing, it is not unusual to count two or three hundred coffins being carried out of the gates of the city in one day. Perhaps it is overstating the matter to say that this is a daily occurrence, as, even in the case of the scourge, the Chinese wait for a "lucky day." But even a minimum estimate can but reveal the dreadful state of affairs that prevails in the city.

By Mrs. F. C. H. DREYER, Hungtung, Shansi

We are in the full swing of Bible Institute work; the students number forty-eight men. The awful distress caused by lack of rain has hindered some from coming. Famine is what Chihli and Honan are facing. Our situation is a trifle better; but now hundreds of refugees come to us from these stricken provinces. Yesterday we had a large crowd here at our door. Last Sunday thirty who were church members came through Hungtung. All these poor souls are driven away from home by lack of food while large numbers whom they leave behind are dying.

Yesterday and today (September 15th) we have had a lovely rain which will enable the people to put in their wheat for next June's reaping. This just saves us from a fate similar to the other provinces.

Morphia in China*

AMONG the afflictions which China suffers at this time there is one for which outside nations seem to have heavy responsibility, namely, the traffic in morphia.

There seems to be evidence that "all morphia that

reaches China is manufactured in Britain, America and Japan" and that "the bulk of the illicit import is effected by Japanese." The drug is so easily concealed and brings such immense profits to successful smugglers that the only method of preventing its entry across the vast borders of China would be to prohibit its manufacture in quantity beyond medical need. To strike at the root is the only certain cure; to keep clipping the top does not destroy a noxious growth. "Since the cessation of the legal opium trade, India has been producing opium far in excess of the lawful requirements of the civilized world—opium, which goes to Britain or America or Japan for conversion into morphine, and thence finds its way into China."

"It is no exaggeration to say that the largest of the human races is in danger of acquiring a habit which is recognized throughout the world as more dangerous to humanity than any other—addiction to the worst forms of narcotic drugs. The average dose of morphia for legitimate medicinal purposes, is one quarter of a grain. There are 7,000 grains or 28,000 ordinary doses in a pound of pure morphia. The number of doctors trained upon Western lines, practicing in China and competent to prescribe morphia is, at most, a few hundred, and the legitimate requirements of this country probably amount, at most, to one or two hundred pounds per annum. But the stuff is being smuggled into China, annually, by the ton. If Dr. Wu Lien-teh's estimate be correct, and twenty-eight tons were smuggled into this country in 1919, the quantity which found its way into China last year would have sufficed for four injections for every man, woman and child of the population. It is, of course, well-known that at present only a fraction of the Chinese population is addicted to the use of morphia, either by injections, or in the form of pills, but these astounding figures reveal the gravity of the menace, which will continue to spread as long as Japanese pedlars can obtain supplies of the drug from British, American or Japanese factories."

The unfortunate weakness of the Chinese central government, which finds itself unable to check treaty-defying operations of foreigners within its territory without diplomatic complications and humiliations, naturally places the suppression of this most criminal of traffics beyond China's borders, even at the doors from which the drug issues. Laws regarding the regulating of the transportation and distribution of the drug, amount to little when smuggling is so easily accomplished and so enormously profitable.

Dr. Wang Chung-hui of the Chinese Law Codification Commission in an article presenting "Suggestions for Opium Legislation" urges:

"A strict government control at every stage of these injurious drugs, from the collection of raw material for the manufacture of narcotics to their final disposal. Without some such protection, China is in the position of the man in Bunyan's Pilgrim's Progress, who was unable to put out the fire because while he was pouring water on the fire on this side of the wall, another was feeding it with oil on the other. It is extremely difficult for China to curb the cupidity of avaricious officials who deal in opium for their own profit, while a rich stream of the drug is flowing into the country from the outside.

"The drug habit is so insidious, and the profits of the trade so enormous, that nothing less than co-operation between the various Powers can eliminate it. The laws established for the control of opium and other drugs should aim not only at the protection of the citizens of the country framing the laws, but also at the prevention of misuse of the drug, no matter whether such misuse occurs in that country or in a country to which the drug

*Quotations are made from a special anti-opium and anti-morphia supplement of the "Peking and Tientsin Times."

is to be exported. The producing country should shoulder the responsibility for control."

Editorially, the "Peking and Tientsin Times" says:

"One does not need to be a rigid moralist to hold the morphia traffic in utter detestation. One has only to recall the drastic measures enforced in every civilized country where the drug-habit makes its appearance to realize that no government that cares for the welfare of its people can afford to ignore a menace so insidious and so deadly. The morphia-addict is a doomed man unless measures can be taken to prevent him from securing the drug for which he craves. The morphinomaniac ceases to be a useful member of the community.

"We have no desire to extenuate or condone the de-

plorable lapses of the Chinese. But even if China were 'governed' instead of misgoverned, the temptation to defy the opium prohibition laws in existing circumstances would be almost overwhelming. It is imposing an unreasonable strain upon human nature to expect a people long addicted to the use of opium to abstain from its cultivation when raw and prepared opium and opium in the far more insidious form of morphia, continue to pour into the country by the ton. A not altogether unscrupulous Chinese in such circumstances may ask why he is debarred from profiting from a trade which flourishes openly through other channels. Some, at least, of the responsibility for the revival of opium production in this country rests with those Governments whose negligence permits of the unlimited smuggling of opium and morphine into China."

Here and There

Rev. and Mrs. L. C. Whitelaw who for health reasons have been in Muskoka from January of this year to October, are now purposing to return to China. They will sail, D.V., on November 18th, together with their children. In visiting Stratford, Woodstock and Buffalo they have been privileged to have good meetings, specially in the latter city where they met with Miss Quadlander's classes.

A party including Mr. and Mrs. Best, Miss Kratzer and Mr. Nauman were prevented, by various circumstances, from having any meetings before sailing from Vancouver on October 21st. At Victoria they were joined by Mr. B. C. Lambert, a new worker.

Mr. Lambert, before sailing, was able to give testimonies at Vancouver, Seattle and Victoria. The valedictory service at his own church being an inspiring occasion, which it is hoped will bring fruit following the powerful message of the outgoing worker.

Rev. Charles Thomson during a part of this month has been visiting southern Idaho, visiting several churches including that of his former pastorate in Wendell.

Mr. F. H. Rhodes, near the end of October, was speaking at Norwood, Warsaw and Peterboro where he had cordial welcome and a number of meetings.

Rev. and Mrs. F. A. Steven together with Mr. and Mrs. F. H. Rhodes held meetings in Montreal early in November. These were followed by meetings in Maxville and Perth.

Summer Evangelistic Work

Mr. Saunders, who has recently conducted a special evangelistic campaign in the Central Gospel Hall at Yangchow in giving an account of these meetings, writes: "Notwithstanding the exceptionally hot spell the attendance was good and every night, with the exception of one, when there was a very big rainstorm, there was an audience of about 120 men, and even on the wet night there were about sixty. It is to the praise of God to write that Jesus Christ and Him crucified is still the power that attracts men. Apart from the primal



MR. BERNARD C. LAMBERT, OF VICTORIA, B.C., ACCEPTED THE MISSION JULY 29TH, 1920, SAILED FOR CHINA, OCTOBER 21ST, 1920.

result of men confessing Jesus Christ as Savior, there have been other results of the effort of a more secondary character, for which we praise God. The audiences were largely composed of shopkeepers and assistants, the very class we were specially praying for. Like myself you have often heard it said that what seemed to be most lacking in China is conviction of sin, but in these meetings we have had a very clear evidence of the work of the Spirit along that line. One day we got a letter from a man who had been at the meeting the night before and had written the letter when he had got to his home. He said that he had known the doctrine for a number of years, but never had he been convicted of his sin until that night. He had failed that night to confess the Lord Jesus Christ through fear of one who was with him, and because that one was usually with him and did all he could to hinder his liberty of action he would find it difficult but was determined to confess Christ at the first opportunity, which he hoped would be the next night. The next night there was a tremendous downpour of rain, and many were prevented from coming."

Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Thank God for the possibility of "abiding in Him." May the Spirit teach us this lesson (page 164).

Pray for more to share the privilege of missionaries (p. 166).

Pray for the Tibetan lama at Kam (p. 166).

Thank God for the transforming power of the Gospel among the women of China and **pray** for the conversion of a persecuting husband (p. 167).

Pray that General Feng and his men may be kept true to Christ and further used (p. 168).

Pray for those engaged in translation and conference work (p. 168).

Pray that the teaching of school-girls may go from head to heart and result in their conversion (p. 170).

Thank God for the Chefoo schools and what they mean to the Mission (pp. 170 and 171).

Remember China's unrest and ask God for a controlling government (p. 172).

Remember those who are suffering in districts swept by famine and cholera (pp. 172 and 173).

Let us pray and do what we can to prevent the widespread introduction of morphia into China (p. 173).

Remember in prayer the new workers lately gone to China, particularly Mr. Lambert (p. 174).

"Ask God's Blessing on our deputational work (p. 174).

Remember those who serve in the Mission at home (p. 175).

Please pray for "The Bible Union of China" (p. 175).

DEPARTURES

October 21st, 1920, from Vancouver, Mr. and Mrs. Charles Best and daughter Helen, Rev. C. B. Nauman, Miss A. Kratzer, returning, joined by Mr. B. C. Lambert at Victoria, B.C., for China.

BIRTH

October 24th, 1920, to Mr. and Mrs. George K. Harris of Kansu, a daughter.

Editorial Notes

AT the time that Rev. and Mrs. Brownlee were asked to take charge of the Home and office work at Toronto, the appointment was not made permanent as they hoped to return to China. For this reason Mr. Brownlee was given the title of "Acting Secretary." Some months since, however, it became plain to all concerned that our friends, particularly because of the physical condition of their son, would have to postpone indefinitely returning to their service abroad. In view of this Mr. and Mrs. Brownlee's positions have been made permanent. The word "Acting" before Mr. Brownlee's title has been dropped, his position now being Secretary of the Mission at Toronto. God is honoring and using our friends and we commend them to the affection and prayers of all who are interested in our work.

Many and varied are the subjects which beg our attention in this issue. In the background, very obvious and over-shadowing stand the facts of famine, disease, continued lawlessness and un-abandoned use of drugs. Were the horrors of hopeless heathenism removed these material conditions in themselves would be enough to wring our hearts. What gratitude we should give to God that our own lines are fallen in pleasant places. Against the background, stand forth encouragements like lights in the darkness. The influence of a Christian general, the changing of a district through a humble woman's personal witnessing, the reaching of backward women through patient Bible instruction—these and many other things show that God is working in China and His loyal servants there are seeing fruit to their labors.

Christians who cherish "the whole Bible as the revealed Word of God" and hold the atoning sacrifice of our Saviour as an essential doctrine of our faith, have viewed with dismay, but perhaps with too little protest, the contrary views and teaching so often expressed in our home pulpits, institutions and publications. The thistle seed of destructive criticism so widely blown across our own fair continent has been carried to darker lands to the choking of the Word there and the confusion of converts coming out of heathendom. In August of this year a movement of protest and testimony was begun among missionaries of various denominations and societies in China, forming "The Bible Union of China" to "contend earnestly for the faith which was once for all delivered unto the saints," and holding as fundamental the doctrines "set forth in the Apostles' Creed, accepted according to its original and obvious meaning." The movement is a defensive act. God only knows what its consequences will be, but as one on the field has said, "It had to come!" We ask that at home, *prayer at least* may be given in support of those who, pressed to definite witness, are making a confession like

Luther's, "Here I stand: I cannot do otherwise: God help me! Amen."

In that remarkable second volume of the Life of Hudson Taylor which has proved to many to be a book of inspiration as well as information, a reader found reference to an article written about 1869 by Mrs. Harriet Beecher Stowe, which was a blessing to Mr. and Mrs. Taylor in the midst of the cares of their work in China. Forthwith an inquiry was made for the booklet referred to, from which a mere couple of paragraphs had been quoted. It was found to be out of print; and even the magazine, "The Revival," in which it first appeared, no longer exists. But through the courtesy of Messrs. Morgan & Scott of London, who publish "The Christian" which absorbed and succeeded "The Revival," a copy of the article was typewritten from their files and forwarded to us, hence we are able to reprint it as the leading article of our present number. It may also be obtained from us in pamphlet form. We trust this practical message which has to do with living "the life of rest" amidst the testing affairs of every day life may be carried to many, to their relief and blessing.

"More to Follow." The recent Home-call (October 13th) of the widely-known and well-beloved singer and evangelistic leader, Charles M. Alexander, has left numbers bereaved. At the time of the Torrey-Alexander Meetings in Toronto, some years ago, it was the privilege of the China Inland Mission to have both Dr. Torrey and Mr. Alexander staying in the Mission Home throughout the course of the meetings. Mr. Alexander, it seems, had just previously visited Niagara Falls and the symbolism of power and continuity which that great cataract furnished, deeply impressed him. Previous to his departure from Toronto he presented to his hostess, the late Mrs. J. S. Helmer, a very large and beautifully framed photograph of the Falls—the view taken from below and showing practically only the great arch of falling, shimmering masses of water—while underneath were painted the significant words, "More to Follow." This photograph still hangs upon the wall of the Mission Home. And as we think of those who have passed on—not only Mr. Alexander, but his co-laborer Dr. Chapman and many others—are we tempted to feel something of the isolation of Elijah who "was a man subject to like passions as we are"? Do we wonder what God will do without these leaders? Let us listen to His answer in the true refrain, "More to follow." But we sigh, perhaps, at the thought of the "unfinished years," the "interrupted service." Let us again listen to the song, floating even into realms beyond with faith's assurance, "Still there's more to follow!" And yet, here on earth, where apparently the voice is stilled, have we not echoes of ringing words that have been sung or spoken, still vibrating, bearing the Gospel message, and all to the glory of the everlasting God who causes "More to follow."

MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, OCTOBER, 1920

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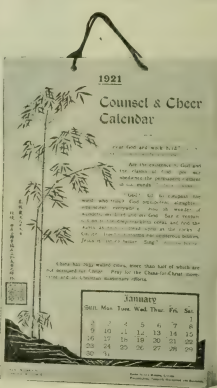
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		\$ 112,217.11

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EBENEZER

CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 16, 1918

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A BIT OF "WILLOW PATTERN" CHINA, AS SEEN ON A WINTRY DAY IN PINGYANG IN THE WENCHOW DISTRICT OF THE PROVINCE OF CHEKIANG
Photograph by Mr. Robert Powell

CHINA INLAND MISSION

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Rev. R. A. Torrey, D.D., Los Angeles, Cal.

ORIGIN. The Mission was formed with the object of carrying the Gospel to the millions of souls in the inland provinces of China.

METHODS. (1) Candidates, if duly qualified are accepted irrespective of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (3) No collections or personal solicitations of money are authorized.

AGENCY. The staff of the Mission in January, 1928, consisted of 1,681 missionaries (including wives and Associate members). There are also over 3,400 native helpers, some of whom are supported from the Mission funds, and others provided for by themselves or by native contributions.

PROGRESS. Upwards of 1,600 stations and outstations have been opened and are now occupied either by missionaries or native laborers. There were 6,531 baptized in 1919. There are now about 52,400 communicants. Since 1865, over 77,000 converts have been baptized.

MISSION OFFICES

237 School Lane, Philadelphia, Pa.
507 Church Street, Toronto, Ont.

MISSION HOMES

235 School Lane Philadelphia, Pa.
507 Church Street, Toronto, Ont.

INFORMATION FOR CORRESPONDENTS AND DONORS

Correspondence should be addressed, donations be remitted, and applications for service in China should be made to "The Secretary of the China Inland Mission," at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

NOTE.—Postage to all C.I.M. stations in China (including Shanghai, Cheloo, etc.) is now five cents per ounce from Canada. The rates from the United States remain as they were.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

FORM OF BEQUEST.—I give and bequeath, unto the China Inland Mission the sum of _____ dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission should be a sufficient discharge for my executors in the premises.

FORM OF DEVISE.—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

(NOTE.—In case the will is made out in the United States, the following words need to be inserted having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario.")

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

PRAYER MEETINGS on behalf of the WORK IN CHINA connected with the CHINA INLAND MISSION are held as follows:

Germantown, Philadelphia, Pa.	WEEKLY
China Inland Mission Home, 235 School Lane	Friday 8.00 p.m.
Church of the Atonement, Chelton Ave.	Wednesday 8.00 p.m.
Ventnor, N.J. (Atlantic City).	
Res. Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave.	Friday 3.30 p.m.
Superior, Wis.	
Res. Mrs. Geo. Hanson, 1206 Harrison St.	Tuesday 8.00 p.m.
Mound, Minn., Res. Mr. F. E. Tallant.	Tuesday 8.00 p.m.
Tacoma, Wash.	
Res. Mrs. Billington, 811 So. Junett St.	Mon. Afternoon
Toronto, Ont.	
China Inland Mission Home, 507 Church St.	Friday 8.00 p.m.
Vancouver, B.C.	
Res. Rev. Chas. Thomson, C.I.M. Representative, 1936 Keefer St. and other local centres	Fridays 8.00 p.m.
Bible Training School, 356 Broadway W.	2nd Friday 8.00 p.m.
St. Louis, Mo.	SEMI-MONTHLY
Res. Dr. Mary H. McLean, 4339 Delmar Blvd.	2nd & 4th Mon 8.00 p.m.

Albany, N.Y., Bible School, 107 Columbia St.	1st Thurs. (morn.) 8.30 a.m.
Buffalo, N.Y., Res. Miss Quadlander, 562 East Utica St.	3rd Tuesday 8.00 p.m.
Lockport, N.Y., Res. Mrs. W. B. Singleton, 189 East Ave.	1st Tuesday 8.00 p.m.
Cleveland, Ohio, Res. Miss Z. A. Broughton, 4223 Cedar Ave.	1st Monday 7.30 p.m.
Detroit, Mich., Res. Mr. James Bain, 114 Stanford Ave.	3rd Friday 8.00 p.m.
Grand Rapids, Mich., Wealthy St. Bap. Church.	Thurs. preceding 1st Sunday 2.30 p.m.
Pontiac, Mich., Res. Mrs. Robt. Garner, 90 Oakland Ave.	1st Friday 7.30 p.m.
Laurium, Mich., 1st Bap. Church.	Sec. Mrs. Ed. J. Lee 2nd Tuesday 7.30 p.m.
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St.	Thurs. after 1st Sunday.
Bethel, Minn., The Baptist Church	Wed. after 1st Sunday.
Los Angeles, Cal., Res. Mrs. O. A. Allen, 949 No. Normandie Ave.	2nd Monday 7.45 p.m.
Berkeley, Cal., Res. Mrs. Rakestraw, 2518 Dana St.	1st Thursday 8.00 p.m.
Sherwood, Ore., Res. Dr. Foster	2nd Tuesday 8.00 p.m.
Seattle, Wash., Res. Mr. O. G. Whipple, 1816 38th Ave. N.	2nd Tuesday 8.00 p.m.
Bellingham, Wash., Alternately at Res. Mr. F. M. Mercer, 2132 Walnut St. and Res. Mr. A. H. Montgomery, 916 Garden St.	2nd Monday 8.00 p.m.
Halifax, N.S., At various homes. Sec. Mrs. E. L. Fenerty.	2nd Monday 3.15 p.m.
Armdale	2nd Monday 4.00 p.m.
Montreal, Que., Res. Mr. J. David Fraser, 350 Mackay St.	1st Monday 8.00 p.m.
Ottawa, Ont., At Y.W.C.A. Chairman, Com'dr. Stephens, 90 Acadia Ave.	2nd Friday 8.00 p.m.
Niagara Falls, Ont., Gospel Tabernacle, Temperance St.	3rd Tuesday 8.00 p.m.
Hamilton, Ont., Caroline St. Mission (Rev. I. S. Pritchard, Supt.)	1st Wednesday
London, Ont., Res. Rev. F. A. Steven, C.I.M. Representative, 598 Princess Ave.	4th Friday 3.30 p.m.
Scudler, Ont., Sec. Mrs. F. F. Feg.	1st Tuesday
Bolover, Ont., At various homes. Sec. Miss A. M. McRae, R.R.1 Brechin, Ont.	1st Wednesday 3.30 p.m.
Winnipeg, Man., Res. Mrs. W. R. Mulock, 557 Wellington St.	1st Friday 3.00 p.m.
Calgary, Alberta, Res. Mr. Thos. Hughes, 212 17th Ave. W.	1st Monday 8.00 p.m.
Vancouver West, B.C., Union Church	3rd Sunday 8.00 p.m.
Vancouver, B.C., Sec. Mrs. Jas. Lauderdale, 148 S. Turner St.	1st Tuesday 8.00 p.m.

CHINA'S MILLIONS

TORONTO, DECEMBER, 1920

"The Spirit of Jehovah"

Portions of a Study in Micah, by Pastor D. M. STEARNS

SOME one may feel inclined to say that Micah is about like all the rest of the prophets; each of them tell the same story, and when we have read one prophet, we have read all. Now if you are ever tempted to pass by any of the prophets, it will be well to remember the words of the Lord Jesus in regard to this. In the last chapter of Luke we read that as two of the disciples were walking to Emmaus after the crucifixion, and talking about Jesus, Jesus Himself drew near to them, and "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

He did not pass by any of the prophets. And in the last chapter of the Book of Acts we find the apostle Paul at Rome talking to all that came unto him and expounding and testifying out of the law of Moses and the prophets. He did not talk about the weather; he did not talk about business; he did not talk about the great sights to be seen at Rome—but he spoke of the things of the Kingdom. He received all that came to him, to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning until evening.

Micah is the only prophet who foretold the birthplace of the Messiah. This points him out in a special manner. We read in Genesis that the Messiah is to come from Judah, but Micah is the only one who definitely points out His birthplace.

In every name of these prophets there is much food. Let us run over them. . . . And to-night we have Micah—(meaning) "who is as Jehovah." For Jesus is God; God manifest in the flesh, and all the prophets of God stand in God's stead. That brings up this—in one sense awful—thought, that as I stand and talk to you to-night, I stand as God's

mouth-piece. Now is that not enough to make a man tremble and refuse to go forward? But all we can do is to take the message as God gives it to us. May God help you to receive the message through His Word by His Spirit.

I often think of it this way: some day our work here shall end, yours and mine; we cannot tell how soon, or when or where, but it shall end; that is, the work here in the mortal body. Blessed be God, our work shall never end, I expect to serve the Lord Jesus Christ forever, I expect to be serving Him a thousand years from now, I expect to be serving Him ten thousand years from now, I expect to serve him through all eternity, and I often say if it is so good to serve Him here, what will it be up there?

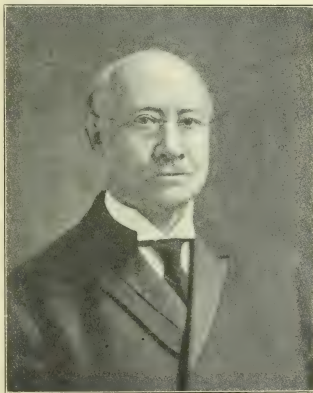
But our work in the mortal body shall end. What shall it be like after that? Should it end to-night, those of us who are ready would find ourselves immediately with the prophets. We should become acquainted with Hosea, Micah, Joel and Amos; we should become acquainted with Daniel,

Ezekiel, Isaiah and Jeremiah, and all the prophets. We should see Abraham, Isaac and Jacob; we should see Peter, Paul, James and John; we should see Abel, and Enoch, and Noah, and oh! what hosts we would become acquainted with, and best of all we shall see Jesus.

These things are real, and if they were more real to us, we would not think so sadly as so many do, of the stepping out from the present work into the life beyond.

Let us live as if the work might end at any time, and let us pray God to give us a message to our hearts.

Micah lived before Jeremiah's time. You find in the Book of Jeremiah that they were going to put Jeremiah to death, and some one pleaded for him.



THE LATE PASTOR D. M. STEARNS, MEMBER OF THE CHINA INLAND MISSION COUNCIL FOR NORTH AMERICA.

Jeremiah was saying, "This city shall be destroyed, you will be carried captive, the judgment of God will overtake you unless you repent and turn away from your sins." And some one said, "Make that man stop; we do not like that sort of talk!" That is what we would call in these days pessimistic; that is, looking at the dark side of things. "Make that man stop! Put him to death."

Then some one said Micah, the Morasthite, prophesied in the days of Hezekiah, king of Judah, and spake to all the people of Judah, saying, "Thus saith the Lord of hosts: Zion shall be plowed like a field, and Jerusalem shall become heaps and the mountains of the house as the high places of a forest." Did Hezekiah, king of Judah, and all Judah put him to death? Did he not fear the Lord, and besought the Lord, and the Lord repented Him of the evil which He had pronounced against them?

So this man pleaded for Jeremiah, and reminded them of this prophecy of Micah's, and thus Jeremiah's life was spared for the time being.

Micah prophesied at the same time that Isaiah and Hosea did, but some hundreds of years before Jeremiah, and yet the prophets have all the same words to tell. They urge the people to repent, to turn to God, that it may be well with them, that they may have a blessing from God, and avert the judgment that would surely come if they did not repent. We find in all the prophets reproof, threatening and glorious promises.

"Hear, all ye people; hearken, oh, earth, and all that therein is: and let the Lord God be witness against you, the Lord from His holy temple." The Lord shall be a witness against us. He does not want to be. If He is, it is because we are against Him. "If God be for us, who can be against us?"

But if we persist, as Israel did, in rebellion against Him, then He is surely against us. We do not like the Word of God sometimes because it is so much against us. We like certain things which the Lord does not like, and therefore we won't read that part of the Bible that touches them. Rather let us say, "Let the Lord be a witness against me now rather than at the day of judgment."

"The Lord is in His holy temple; for, behold, the Lord cometh forth out of His place and will come down and tread upon the high places of the earth." Here is a cry of Revelation in the New Testament: "Behold, the Lord cometh." If I should dwell on that to-night, you might say, we have heard that before; that is a hobby of yours. It is a hobby of the Bible. You will find that in the Psalms, in the prophets, in all the epistles, and the last book in the Bible begins and ends with it.

"Behold, the Lord cometh forth out of His place." What is God going to do? "To tread upon the high places of the earth." Joshua was told that all the places he would tread upon, God would give him. Is God honored to-day in the high places of the earth? But the Lord is coming to tread upon these places, and take possession of them.

"And the mountains shall be molten under Him, and the valleys shall be cleft as wax before the fire, and as the waters that are poured down a steep place." It will be a fearful shaking. We cannot tell

you anything about the manner; we can only urge you to believe the story and be ready.

And why is all this? Why will God judge the world? Why was He coming to judge Israel in Micah's day? "For the transgressions of Jacob is all this, and for the sins of the house of Israel." And these transgressions and these sins are more fully spoken of in the second chapter: "Woe to them that devise iniquity, and work evil upon their beds; when the morning is light, they practice it because it is in the power of their hands; and they covet fields and take them by violence; and houses and take them away; so they oppress a man and his house, even a man and his heritage."

How is it in these days? Is there any devising of iniquity at night? Do people ever lie awake at night and think how they shall obtain some property? Is there any thought of oppression in any one's heart?

It is just as true to-day as it was in Micah's day that men devise iniquity upon their beds at night and in the morning, as soon as it is light, they go out to practice it, and do it because they have power to do it. There is much power on the side of many men to-day where there is very little righteousness, and we wonder how it will all come out.

"As it was in the days of Noah, so shall it be in the days of the Son of Man." But He who sees all these things, is going to right every wrong, and make this world full of righteousness.

Their transgressions and sins—transgressions, that is going beyond the mark; sin, is coming short. Is not our prayer, "We have done those things which we ought not to have done"—that is transgression; "and we have left undone those things which we ought to have done"—that is sin. And iniquity is the root of the whole thing.

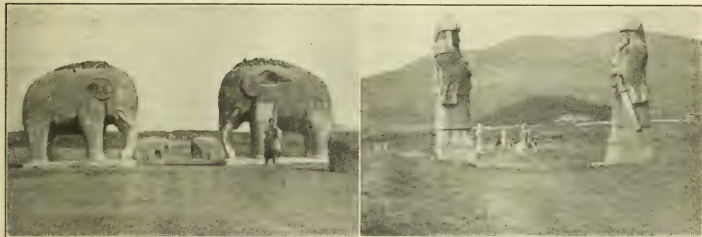
What is our safety? Mine to-night is this. Enough of iniquity, transgression and sin God has seen in me to send me away from His presence forever; iniquity, transgression and sin—the root and the fruit. We are all together in this matter, all sinners, and all come short of the glory of God. But I am not afraid of judgment. What about you, dear friends? Does your heart say, I am not afraid either? Why am I not afraid? Because Jesus died for me; Israel's Messiah died in my place, bearing my sins. He will be my Judge, and the Judge is my friend. Now that takes away all fear, and makes it bright as I look out in the future. The Judge is my Savior; He paid the debt for me, He lives for me, and that takes away all fear.

Are you glad? Now I am so glad that I cannot thank Him enough for it. I am not living this Christian life and preaching in order to be saved. I do not expect all the work I do will add one whit to my salvation. I am saved only through the blood of Christ; but because He, in His infinite love, has laid down His life for me, and redeemed me, what want I with operas and theatres and great balls? What does any Christian want with these things? If you do, it is because you do not know the love of God, and it is those of whom Jesus says, "Yes, they want Me to save them, but I cannot get any work out of them. They only want salvation!"

Now if you are glad that Jesus has redeemed you, you want nothing of these things, you want to be all for Him because He has saved you.

What will all this holiness do if it does not add to our salvation? It will add to your reward, to your

glory, to your future happiness, but as far as personal safety is concerned in the day of judgment, the blood of the Lord Jesus does that, and if your sins and transgressions are not all forgiven to-night, they may be right here.



THE MING TOMBS NEAR NANKING, Kiangsu. IN THE LEFT PHOTOGRAPH ARE SHOWN THE STONE IMAGES OF ANIMALS WHICH FROM A GREAT DISTANCE LINE THE APPROACH TO THE TOMBS. IN THE RIGHT PHOTOGRAPH ARE GIANT WARRIORS GUARDING THE WAY AS ONE COMES NEARER TO THE TOMBS, WHICH APPEAR IN THE DISTANCE BETWEEN THE FOREMOST FIGURES—A LARGE MAUSOLEUM IN FRONT OF THE DARK MOUNT

The Varied Work of a "Business Department" Missionary

By Mr. JAMES GARDINER, Pingyao, Shansi

THE most sensitive censor would pass the exaggeration that this great plain, say one hundred and twenty miles by sixty, is one vast cemetery. Thus it appeared to us as we left the railway and wended our way here a year or two ago. The Manchus, to curry favor, left the Ming dynasty grave mounds and tombs standing; for the same reason the Republicans left the Manchu tombs, mounds and towers. So, with no government prerogative exercised at present in regard to this plain, littered with mounds from five to six hundred years old, the people must surely be occasionally exercised in mind between a desire to use the ground for cultivation and a sense of reverence, respect and fear for the buried remains.

Every three miles along the ancient road to the capital of this province there are remains of large beacon mounds probably used once for sending messages by fire flashes or smoke.

We passed through Faikuh. The money exchange rate for the day is fixed in Faikuh and sent to other cities by carrier pigeon and telegraph. We were royally entertained, as newcomers to the province, by the large staff of workers of the American Congregational Church Mission there.

The next evening we spent with Mr. and Mrs. Falls at Kih sien. This city with Faikuh, Pingyao and Taiyuen the capital, are the four busiest cities in the province of Shansi. At Kih sien in 1911, one millionaire handed over sixteen freight cart loads of silver "shoes" (ingots) to the then new Republican government. It had a chequered career en route to Taiyuen, the capital.

The next day we reached our new station. Pingyao is the home of the banking system of China, one reason doubtless for making it the China Inland

Mission business center for central Shansi. From here I send native drafts for a given number of ounces of silver to stations days distant, where our missionaries cash them on the streets. Here there are also ready means for hiring mules, camels, passenger and freight carts.

The broad cart road, streets and open spaces are a contrast to the narrow, crowded streets of the Hunan cities. The climate, too, is different. Owing to its dryness, to-day's 104 degrees in the shade is noticeable chiefly by looking at the thermometer and by the lassitude of the fowls and "Tiny," our dog. In Hunan, with its humidity, it would tell another story.

The customs are different. The dialect is also different. The people are different; they are very sleepy. This is strange in a climate so high and dry that some missionaries, my wife among them, have difficulty in getting a necessary amount of sleep. I'm told that twenty years ago, everybody smoked opium (another permissible exaggeration). Can it be that some narcotic legacy is left to those who have broken off the habit and also is transmitted to the rising generation? I have seen Mr. Goforth during special services, sit down in the middle of his sermon to create a diversion by silence to wake them up.

All praise to the Chinese Government for giving to the flames twenty million dollars worth of Indian opium! Here at Pingyao the very rich, to guard against sudden arrest for smoking the drug, keep special watchmen for night duty. To one hospital in the province some rich women came to break off opium; they wanted the doctor's certificate as a guarantee against official fines. But it was all make-believe; they had no intention of breaking off,

for they had sufficient opium for a lifetime stored in their home.

Pingyao is a double-barrelled station; a church centre and a business centre. Mr. and Mrs. Milsum were in charge of the business department for sixteen years. Mr. Jennings then for two years, after which he was transferred to the care of the church on our taking the appointment to the business department.

This Business Department is one among others in this Mission. Two, Ningpo and Tientsin, are at the coast; six, namely, Chinkiang, Wuhu, Kiukiang, Hankow, Ichang and Chungking are on the Yangtse River—1,200 miles at least, separating the first from the last named. From these "B.D.'s" all the stations are cared for; they themselves being the main arteries fed from the heart of the system, our Shanghai headquarters.

The Pingyao "B.D." district begins with Hotsin in the south (the Hankow district reaching to the stations just south of that city) and goes north to some of the mountain stations where it touches the limits of the Tientsin "parish."

We carry in stock an average of 1,000 taels (tael, one ounce of silver) of stores and supplies; have a freight room; Bible and book depot; and extra rooms for missionaries passing through.

We have an office equipped for the work. The desk I am writing at now is historic, Mr. Goodall, editor of the London "China's Millions" once sat here at work and a few others since. The office building is hundreds of years old, being part of the Camel Inn which this compound once was. The station pigeonholes in the storeroom still bear names of those martyred in 1900, and there are other names that show the complete change in the personnel of all the stations since that year.

In this position I find myself about where I was before coming to China; then, dispensing prescriptions every day and some nights, and having preaching appointments every second Sunday. Now office and freight duties all the week and seven or eight Sunday services a quarter, one morning prayers' session weekly, one hour daily class for a week occasionally, for inquirers—this in aid of the church work.

While Mr. Jennings was at Chefoo, anything special in the way of weddings, funerals, etc., fell to my lot. One day I conducted the wedding of the son of a Kiehshu outstation evangelist. There was a touch of new China about it; both the bride and bridegroom had a modern education, the former had a diploma from our Hwochow school, the latter had graduated from the Oberlin Academy at Taiku and was master of one of the American Board Mission primary schools.

A few weeks later, Dr. Yen, one of the brightest Christians I have met in China, came with the startling request for me to go to his home four miles away to pray for and anoint with oil, his little grandson, Lincoln, dying with dysentery. The child was about one year old; his father was a second year student of the Tsinan Medical School—home

for vacation; the sister's husband, also helping, was an assistant at the Faikuh hospital. The grandfather had ten years' experience under Dr. Edwards at the Baptist Mission hospital at Faiyuen. They had used a goodly variety of suitable drugs, also hypodermic injections of emetine and saline solutions by the accredited method. Dr. Yen said, "We must now trust all to God under the promise of James 5:14."

He returned on his bicycle; I went in a cart. Between the bumps on the road, I glanced through McConkey's "Prayer and Healing." I gave the assembled family a digest of it, especially the incidents related showing that God sometimes healed and sometimes did not. After my applying olive oil to the forehead of the child, there followed a season of prayer that was uplifting. Down to a boy of fourteen years of age, everyone present prayed. During the next thirty-six hours or so the chart showed that the bonny boy neared death; then he was restored and again became the light and joy of that remarkable Christian home.

The first Sunday in April, I gave the week end to the ladies' station of Siaoyi, twenty-nine miles or so from here. Between the services an old man, now seventy-six years of age, was sent to my room to tell me of 1900. He was praying with Miss Whitchurch and Miss Searell when the Boxers burst in and killed the two ladies. He himself was so injured that for forty days he had no relief from suffering. In his gentle voice he added, "Not one of them (the persecutors) is alive to-day."

It happened to be the one day of the year specially set apart in the Chinese calendar for visiting graves. People might have thought that I had come from Pingyao specially for that purpose. At any rate I did homage in my heart to the memory of those two noble women.

I have had a record month, but to-day has been practically free and enabled me to get this written before tackling trial balance and the accounts for the stations to-morrow.



REFUGEES FROM FAMINE DISTRICTS

A True Ministry by Chinese Boy Nurses

By Mrs. ELSIE GROSART, Pingyang, Shansi

AT Pingyang I went to help with the women patients, but when the hospital opened there was such an inrush of men patients that I had to give my time and attention to the men's side and close down the women's side for there was no one to cope with that big work but Doctor Carr and one old student who did not go on strike with the others. We determined, no matter what the cost, to "carry on."

First of all we decided to try training men as nurses for the men's hospital. Every one said it was impossible, but all things are possible in Him, and we sent out notices to the different Mission stations saying that we were willing to take Christian boys from eighteen to twenty-five years as candidates to train for nurses. Our one strong point was that they must be Christian boys willing to do "all things" for the Master's sake.

We got many applications and I started in with twelve raw country boys who never even saw a hospital before and were half frightened out of their wits.

I simply had to put these raw boys on to operating room duty right away. I choose six of the most intelligent ones for this important task and set to work to teach them microbe-organism, sterilization, etc. I knew this teaching must be got into their brains as the lives of operating cases would be dependent on their keeping sterile during operation.

Can you imagine the position? Two days a week are operation days and on these all through last term there were always eight to ten operations in the forenoon. Picture it! Doctor Carr operating, the old student assisting. I giving the anæsthetic and at the same time keeping watch on the two boys who were acting as assistant nurses to see that they kept themselves sterile and also that they gave the right instruments to the surgeon and then on the other hand watching the unsterile boys so that they kept from knocking against the surgeon and those who were sterilized. And last, but not least, these boys were so overcome at the "horrors" of the operation that it required a constant watch at first to see that they did not faint over the operation table!

It was serious enough but it had also a very funny side. When evening came and at supper I related the day's doings to Mrs. Carr, how she and the doctor both laughed! It helped us all to bear the strain.

These past four months I have kept close to the hospital and the training of these boys. From eight in the morning to seven in the evening I was there with them, trying to break them in. Doctor Carr had no time to give them lectures, he was so rushed. I do not know how he held on, but he was just great! The patience he showed to those nurses-in-training was a marvel and a great lesson to me.

At the end of the term, the Doctor was pleased at the rapid progress these boys had made. They developed not only into kind, courteous, faithful

nurses but also keen soul-winners. The witness they have borne for the Master in their work and duties have won not a few souls to Him.

Medical work is truly a mighty implement for gathering in the harvest. May we be more alive to take up the opportunities.

Often in going round the wards on inspection, as I speak to the patients about their souls, the reply comes again and again, "Si-niang. When I came to the hospital I did not believe in this doctrine. I had heard about it but was not interested and did not understand it, but now I understand. I believe and trust in the 'Lord Jesus.'" This is told with such a glad light on their faces, that one cannot doubt they have got the true light in their hearts. Poor things, they are truly pitiable when they come to the hospital, but good food and loving care goes a long way to open their hearts to understand the mighty love of God who gave His Son to save them.

A beggar came to the clinic one day when we were all very busy. The Doctor sent him into the surgery and I found his feet had been frozen. They were gangrenous and very foul smelling. There were so many other patients in the surgery at the time that I had him carried out into the courtyard, making him as comfortable as possible, while I dressed his poor feet.

He was just a patient to me and I did not see anything unusual in what I did, but evidently it made a great impression on my nurses. I heard afterwards they thought what "a loving heart" I had that I could "do all that for a beggar." At that time they had not understood the key note of nursing—that is, to learn that it is a privilege to attend anyone who is ill and helpless, whether a king or a beggar.

It was a Thursday morning when I dressed this poor fellow's feet. We had a full clinic and I thought no more about him till evening when leaving the hospital at seven I found him lying in the doorway of the front court. Evidently he had been there since the morning. There was no room in the hospital; we could not take him in as we were already overcrowded.

I asked him if he had had food.

No! He had eaten nothing that day.

He looked so exhausted that he reminded me of Lazarus; even the dogs were there, looking at him with compassion. There were several of the nurses standing by. For myself I felt ashamed that I had not seen to him earlier in the day, but being so rushed with patients there was just a little excuse for me. I thought that the nurses who knew that he was lying there without food or drink might have seen to him, so I turned and told them so, giving them a sharp rebuke and sending one of them flying back to the kitchen to bring a bowl of the best food there was. He brought some bread and a bowl of rice soup.

Then we had to make the beggar eat slowly, as he grabbed the food as though he might swallow

bowl and all. Then I left the nurses to see to him, first, exhorting them never again to forget that they were nurses and their life's duty was to look after and care for others. To which they replied with a hearty response that did me good to hear.

Next day (Friday), the beggar was still there. His dressings were attended to and he also was well fed, but still there was no place for him. The day was an unusually heavy one with so many emergency cases to be operated on and cared for that my boy nurses as well as I myself were about done out. Moreover on leaving the hospital court in the evening I again met the beggar lying there.

We again asked at the register if there was no room whatsoever into which we could put him.

"No, we are overcrowded already."

Three of the nurses were with me when I was making these inquiries and one nurse said, "Siniang. I know an old disused lumber room right at the back of the hospital isolation court."

Off we went to look at the room. It was dirty and quite uninhabitable as the Doctor had condemned it for patients.

I said, "Why! We could never put him here."

The quick reply came, "Yes! I will clean it up and get it ready for the beggar"; and the other two nurses added, "And we will bath him."

You cannot realize what hearing this meant to me! The boys were tired; it was already past their supper time; and yet here they were more than willing to do this extra dirty work unasked.

I turned to them and said, "Well, if you do this, remember it is not for my sake or the hospital's

sake, but for Christ's sake that you do it and He will surely bless you. This man reminds me of the beggar in the Bible; shall we call him Lazalu? He will be your special patient. His poor body needs care, but it is your work now to win his soul for Jesus."

It took all my tiredness away to see those dear boys take this poor beggar off to bath and clean him up, while I got clean hospital clothes for him and bedding.

And those three boy nurses cared for him right through. One of his feet had to be amputated and the boys had all the care of him besides their other hospital duties. They had all a full time table but did this extra duty so lovingly and well that it was a joy to see them.

And best of all they won Lazalu's soul to Jesus. When last I saw him, just before I left to come to the hills, his face was so bright and joyous that I hardly recognized him, and his poor ward was kept the nicest and cleanest in the hospital.

This story will show how these boy nurses are developing, what their lives promise for the future, and what a testimony these lives trained in His service will be for China. They love their work and are all going to continue with their training as nurses and soul-winners.

I hear people say, "Oh, you cannot train Chinese!" but to my mind they are far easier to train and teach than Westerners. Love and patience are needed but He has promised to give us both. It is very easy to love the Chinese; in fact one can't help loving them, as they are so truly lovable.

Little Anna

By Mrs. ROBERT GILLIES, Kiangchow, Shansi

MRS. WANG is a little old lady; and when we first saw her she was riding a tall donkey.

The lank grey beast reminded us somewhat of an elongated hatrack, and Mrs. Wang's face could hardly be called prepossessing. Her eyes were sunken and her sallow face peered out of a big black hood of satin cloth, thickly wadded and securely tied round her neck and temples. She looked something like an Egyptian mummy. The largeness of her head seemed to compensate for the smallness of her bound feet and these did not reach the heavy rusty stirrups dangling from knotted rope ends attached to an iron saddle over which lay the donkey's grain bag and the bed quilt of the lady rider.

There were reasons for the X-ray appearance of the grey donkey as also for the fierce mien of Mrs. Wang. Her frequent five mile rides to town were not pleasure trips.

First, it was famine time; second, she was an idolater; third, she was a great opium smoker; and as a climax to her misery she was an importunate widow, paying her visits to an unjust judge, calling on him to avenge her of her adversary because her home and farm were claimed by unscrupulous neighbors and she had no son to undertake the matter for her.

"There's that old lady again!" we would say to each other as time after time she passed us, little knowing that one day she was to become an earnest fellow-worker with us in the Gospel.

Years passed. She had stayed at the Mission station and had conquered her opium habit. Then Giant Opium conquered her again and she had many an up and down till Christ Himself overcame, and everyone knew it was a new Mrs. Wang that rode the old donkey. Her unbound feet showed everyone along the road that she now was a Christian. Even the donkey was fatter and smarter than he had been.

Far-away villages had welcomed Mrs. Wang as a Gospel messenger and even in the distant capital of the next county she had helped several women to fight and win their own anti-opium battle. And yet her own village of nearly a hundred homes still withstood the Gospel.

These homes were full of rough, ignorant men, some poor, some prosperous; of boys who drove coal-carrying mules and never washed; of sisters and wives who painted their faces white and red on outdoor occasions but otherwise remained indoors grovelling amidst squalor. And in every home, save the widow's, a paper door dog kept the gate, a tile earth dog from his little bogey hole watched the



SOME HAPPY CHINESE KINDERGARTEN GIRLS. (LEFT) "LITTLE ANNA" MENTIONED IN ARTICLE BELOW; HER CHINESE NAME IS "LITTLE GOODNESS" AND THE PHOTOGRAPH WAS TAKEN IN THE HAPPY DAYS BEFORE GOING TO REGULAR SCHOOL. (CENTRE) "HAPPY LILY" AND "SPRING LILY," ORPHAN SISTERS NOW UNDER THE CARE OF MISS MARCHBANK AND MISS ROUGH IN THE KINDERGARTEN AT KWIKIL. (RIGHT) "WEE MARY," THE KWIKIL FOUNDLING ADOPTED INTO A CHRISTIAN CHINESE HOME; HER FACE AND STORY HAVE ALREADY APPEARED IN "CHINA'S MILLIONS."

smoking incense close by and a bronze buddha sat in each living room. The spirits of the family ancestors were represented by mysterious wooden slabs standing erect in their little sanctuary by the wall. A god of wealth grinned from a chink in his red curtains; the kitchen god, stuck fast to the wall.

Into such a home came a little baby girl. Grandma frowned and said bad words. Father went off with the mules, for he didn't care. Mother cried, and didn't want her. Then someone, to restore the household tranquility, picked up the little unwanted baby—whose only crime was not being a boy—and slipping out with it under his jacket soon dropped it in a hole in a field and threw a few spadefuls of earth over it.

Now, just the day before, a man with a bag on the end of a pole had passed that place. He was the Chinese Imperial Mail courier, hurrying along at his four miles an hour regulation jog trot. His bag was full of letters, chiefly from filial sons to venerable parents, all in thin white envelopes with broad red strips round them and adorned with numerous hieroglyphics. But among them one envelope differed greatly from the others. It was of cream laid paper, black edged, court shaped, and the writing thereon was to the post office folk, unintelligible English!

Inside, the letter read, "Dear friend: I have had a legacy left me and I feel God wants me to send you money for a child or poor person whom nobody loves."

Some weeks before, a slender dainty hand had carried that letter down one of the loveliest glens in bonny Scotland, and with many a prayer had dropped it into the box of a pretty little post office, under the shade of the Ochils; and when a dirty yellow hand laid it down on our window-sill no wonder we were perplexed.

On Saturday the weekly examination in the

school found us looking at each of the boys present and thinking of their little brothers or distant cousins. But no, we knew no one to answer the description.

On Sunday morning at the women's door, Mrs. Wang slid down as usual from her steed.

"Peace to you, Auntie Ho and Auntie Kuoh," she said; and "Peace to you, Auntie Wang," they replied.

Then rushing into our room she put her question, "Do you want a little girl? I don't know why I did it, but God seemed to make me go and dig her up, and, though it rained and she was in the ground all night, I got the mud out of her eyes and mouth and Love Child, my daughter, is feeding her with flour gruel till I get back."

She scarcely expected "Yes" for a reply, for we had often said "No" to offers of the kind. But great was her surprise when we told of the letter from Scotland.

"It is the Lord's doing and marvellous in our eyes!" said all the Christians; and just then Mrs. Chen chimed in, "My neighbor wants a child to nurse!"

The same afternoon, Mr. Hai, our helper, returned from the village with the little babe in his big straw hat. She was so fragile he thought she might fall to pieces in his arms.

Truly she was waiting for a Savior, so we called her Anna. Her benefactress went home to Heaven shortly after but not until arrangements had been made for Anna's education in hope of her becoming some day a lady doctor to her own people.

She is eleven now, small for her age, but quick and resourceful, if not altogether an exemplary student. She is referred to under her Chinese schoolgirl name of Little Goodness, in Miss Cable's book, "The Fulfilment of a Dream," published by the China Inland Mission.

A Visitor with a Violin at a Lisu Christmas Festival

By Mr. ALLYN B. COOKE, Tengyueh, Yunnan

AS soon as you get your things packed up, we will be on our way, for it is already well on toward noon. We have not far to go, only about ten miles. But the roads are steep—if they can be called roads—for they are only paths which are very indistinct and hard to follow. Were they any steeper than they are, I am sure we would have to crawl up on our hands and knees. There will be no Palace Beautiful at the top either, but we will have some grand views.

We are indeed in an artist's paradise. We can almost imagine that those ranges in the distance are the Delectable Mountains. After traveling for some time along ridges, up gullies overshadowed by dense foliage, through bamboo thickets where we cannot stand upright, down stream beds filled with rocks and ice, we finally reach Homolinggan, another Lisu village much larger than the one we have left.

We will fare better here, as they have more fields and are Christians also. Eighteen families in all are believers.

To-night they will gather together for a sing and prayer. You must get out your violin, too, for they will be very glad to hear you play. There is a bed here, so you won't have to sit on the ground. Standing is altogether out of the question, because your head would bump the ceiling, and your eyes get full of smoke.

When you are tired of playing we will sing and you may accompany us if you like.

What is that? Well, I don't know that I blame you for not recognizing the song they are singing, but I am sure you know "Lord I'm Coming Home." Mr. Fraser's time is so full that he has not had opportunity to visit this village for a year or more; hence they have not been taught the tune. That does not bother them, however, as you see, for they make up the tune as they go along.

Ah! now they are going to dance. You are not the only one who can play a musical instrument, as you see. This one is something like a banjo although much smaller. It has three strings made of silk cord, or sometimes hemp well covered with beeswax. Its main purpose is to keep time for the dancers, for the melody consists of about four notes repeated until it becomes monotonous, when they try it in another key for variety.

Do we allow them to dance? Yes. They all stand in a row along the wall, men at one end and women at the other. If you will follow my directions you may be able to join them, though I have not tried it. Stand on your left foot and scrape your right foot along the ground in time to the music. With the next beat, jump from your left to your right foot and scrape with your left foot, then back again, etc. There are a few slight variations, such as turning around and facing the wall or changing places with the one next to you, but there is nothing objectionable about it.

We have reached Bangbich at last after four days journey and here is Mr. Fraser, who has come out to meet us. He is not alone, however, for the whole village has come out to shake hands with us.

My! what a din of gongs and firing of guns! You would think the President had come to call on them. Don't get vain though and think it is all for you. Remember there are forty others who have come with you from Homolinggan and Panggo where we stopped last night. We will have a nice talk with Mr. Fraser now and find out something about these interesting people.

What! are you not up yet? It is nearly six o'clock and we have morning prayer as soon as it is light. Merry Christmas to you! I will be waiting for you in the chapel, when you come. Mr. Fraser has already gone down. It was nice to have a bedroom to yourself, was it not? That bed was made on purpose for Mr. Fraser. It was just like him to turn out and give it to you.

Ah! you have come at last. We did not wait for you because it is cold and the people want to get back to their fires. We just had some hymns and prayer, and announcements for the day. They want you to play the violin for them until breakfast is ready. They say that they had rather listen to that than eat. I expect they would change their minds if you told them there would be no feast to-day, but just the violin. They cannot understand how you can play the violin in Lisu when you cannot speak their language. They can understand every word it says. On the contrary, they cannot understand Mr. Fraser's accordion because it speaks English even though Mr. Fraser can speak Lisu. It is not because Mr. Fraser plays chords either, because they cannot understand what Mr. Flaggs' cornet says.

Breakfast is ready now, so we will go down and see them start. Mr. Fraser will say grace for them. There are nearly two hundred there, all eating together at these long tables out in the open. They have made them themselves out of trees with one side smoothed off to make a flat surface. They think we should eat alone and have something better than they but we insist on joining them at the big feast. This morning we have boiled beef and rice, with a little cabbage. After breakfast you can do whatever you like until half past twelve, when we have the big service.

Well, it is already half past twelve and we will wend our way to the chapel. It is not a very fine chapel in our eyes but they are quite proud of it, for they have built it themselves. It has one improvement over their homes and that is that they have papered the walls with pages from the "Saturday Evening Post."

What a gay crowd these people make, especially the women! As they come running down the path with their bells tinkling and their ornaments jangling you would think a drove of horses were coming. They are loaded down with brass and silver rings around their necks, and strings of colored beads hanging to the rings. See the gaudy colors

of their dresses! Red, orange, white, yellow (and in one or two cases, green) stripes are placed side by side.

You count the women and I will count the men and see how many are here. I make it one hundred and twelve men; added to your seventy-nine women, that makes one hundred and ninety-one. Not a bad crowd for a work that is hardly three years old! Three years ago they were all raw heathen and now they are singing the songs of Zion, and these people who have been trained, sing well.

Mr. Fraser is now telling about the program for the afternoon. After that he will ask them some simple questions from the catechism. It will hardly do to preach a sermon to these people for they would understand very little of it. They have to be reached by personal work. They are just like children and have to be treated as such.

After more singing and prayer, we will go with the people and watch them at their games. They will be delighted to have us join them in the running and jumping. See those fellows over there! What are they doing? That is a kind of Lisu substitute for a jumping rope. One fellow stands in the middle and takes an old shoe which he ties to a rope. He then holds the other end of the rope and whirls the shoe around and around, jumping over the rope as it comes round. Of course when about four get in they get confused and miss, and the rope winds around the legs of the one who missed.

There is the gun for dinner, let us hurry back, for I am hungry, aren't you? They think, we ought to ride horses back as we must be tired from the games. I am glad it is not far for that horse looks as if he would break in two if you sat on him. I wish they would not fire the guns because my horse nearly throws me off every time they shoot.

We are here at last. As soon as Mr. Fraser says grace we will make short work of this feast. There is nothing but rice, beef and lots of gravy, but it is well cooked. When we get through you can throw away your dish. It is made from plantain leaves folded together to hold liquid. It is rather awkward to use chopsticks with that, when you are not used to it.

They are going to have a short program this evening, with a talk by one of themselves on the meaning of Christmas. One of them has been to Burma and has seen the work in the Kachin school there and will tell how they observe the day and offer suggestions for next year.

They think the day will have been perfect if you will wind up the program by playing for them until you are tired. After that I will leave you to find your way home as best you can. I am sure you will not forget to pray for these people and their needs. Above all pray that they may know Christ better



AN OASIS IN THE DESERT REGION OF FAR NORTHWEST CHINA NORTH OF TIBET. AN EARLY MORNING SCENE; THE MISSIONARIES' TRAVELING PARTY JUST SETTING FORTH FROM THE VILLAGE

Photograph by Mr. Arthur Moore

and be filled to all His fulness for them. Mr. Fraser is looking to the Lord to raise up evangelists and workers among them. Let us help in this.

Can God Spread a Table in the Wilderness?

By Mr. ARTHUR MOORE, Kansas

TWO missionaries were traveling across unevangelized tracts of country in the most distant part of northwest China. For two days they had encountered sand storms, and when at last they arrived at a farm, which also did duty as an inn, their only food was pieces of bread well filled with sand and made as hard as bricks by the wind. Boiling water was procured and tea made. They endeavored to improve the bread by soaking pieces of it in their tea, but the result was hardly a first-class meal.

One said to the other, "Do you know what I would fancy to eat? A new loaf of bread and some fresh butter. What a luxury it would be to cut off a good slice and spread the butter all over it!" However, there seemed no prospect of either.

An old woman came in, and they asked her if she could make them some bread. Her answer was, "Where can I get flour to make bread for you!" and she went off.

Later a Tibetan man who understood Chinese called in and they talked in a friendly way for some time. Then to their surprise he said, "Do you gentlemen eat butter?"

"Rather," said they. "But is it rancid?" for they knew that Tibetans are not careful about washing their milk cans.

"No, it is quite fresh." He then produced a skin containing nine pounds of butter.

They tasted it and finding it sweet and fresh bought the lot.

Now they had butter but no fresh bread.

Later the farmer came in, and after some conversation the missionaries asked, "Could we possibly have any fresh bread?"

"Bread! Why, certainly!" and he called to the old woman who had refused before, and in three-quarters of an hour two large round loaves were ready for them.

And there, away in the desert, the Lord provided His servants with fresh bread and butter in spite of all that seemed to make it look impossible.

Children in "Miaoland"

By Mr. M. H. HUTTON, Panghai, Kweichow

HOW delighted the children were to get the small gifts which some kind friends had sent to us!

The larger girls thought theirs (a box for each, containing a cake of soap and a wee bottle of scent) a choice gift.

One of the girls who got such a package, on returning home put it away safely, as she thought, for the time of her courting. We afterwards heard that when she was out in the field working, her old wrinkled father began wondering what the soap would feel like were he to sample it, so he actually washed his face with it and was greatly delighted with the soothing effect. The mother finally confiscated the soap and hid it where the old father would not be able to sample it again.

Another, an inquirer's boy, received two or three small articles and a cap. We heard that on his return home, his brother demanded to share in the goods so they decided to wear the cap on alternate days and the toys were to be the property of each boy alternately too. Tin cylinder bird-mimics were greatly appreciated.

By Mr. A. G. NICHOLLS,
Sapushan, Yunnan

Boys and girls at home would be really interested in these shrimps of humanity out here in "Miaoland," they are so poor and only half clothed.

There are stages of being clothed upon. A youngster from birth to three or four years has only one rag, after that two—but ragged things at that—then at about ten years the children are more respectably dressed.

They just love to roll in the dirt when young and of course are not so interesting to nurse as a clean child, but it is the Miao style and of course the mothers do not mind at all nursing and hugging a dirty baby, for the youngster belongs to the mother and that makes all the difference.

It is a pleasure to hear the children sing and does one's heart good, and one longs to see them all walking in the truth.

Not Used to Dolls

By Miss LENA I. WEBER, Kian, Kiangsi

THE little dollies caused me no little amusement as I presented them to children who came to wish me a happy New Year and to different little patients. Of course, they gave them all much joy even though most of the children, not knowing what they were, called them "idols."

One dear little girl of six, who had just been taught by her brother of eight to make the curtsy to wish a "happy New Year," had come to practice first of all on me. And as she got up from her

knees, I slipped one of the little dollies into her hand. She was just dumb with pleasure and amazement, then she broke out in a giggle and ran away as fast as her little legs could carry her to show her mother.

I wish that you might have seen her joy and heard her giggle and sweet childish prattle. And this is only one instance of many.

In Home and School

By Mrs. J. S. FIDDLER, Ningxia Kansu

DURING the last six weeks I have visited thirty homes, and in several of these, meetings have been held. A few of the homes have been Mohammedan and Manchurian. The Mohammedan women listen well but when their husbands come in they are afraid. There is scarcely a day that we do not have some Mohammedan guests. Some "official" ladies have called. We always seek to give them as much Gospel as possible. I hope to call on many of these ladies soon. In all their wealth they are very unhappy.

Mrs. Chang, the girls' school teacher, told me she had not worshipped idols since she was a child. Her father is principal of the school where I have been teaching for the last six months, the boys' high school. Mrs. Chang will not allow idolatry to go on in the school and no girl is allowed to have bound feet. I render a little help in teaching English as I am glad to have a meeting once a week.

At the girls' Government school, over ninety are enrolled. I feel the weekly meeting there is an exceptional opportunity and look to the Lord to work in the

young hearts. Some of the girls are over twenty years old. One little girl is a Christian. She is the daughter of Dr. and Mrs. Uang, who were baptized last year, and expects to be baptized herself this year. Her baby sister was dedicated and two of Dr. Uang's servants wish to be baptized. Nearly the whole house have turned to the Lord.

Since writing the above four have been baptized. One little girl, age eleven, exceptionally small and clever, who reads and writes well, a bright Christian. She is the daughter of Dr. and Mrs. Uang who were baptized last year. Dr. Uang's two young servants were also baptized and a young Dr. Lu who is persecuted by his young wife. Years ago his father came to us in a rage and said he would kill his son if he came to meetings. Now, the father has gone to a Christless grave but the son is saved. Pray for these four that they may live fragrant lives, strong, lasting and beautiful. Last year the first Manchurian woman in this city was baptized; this year the first boy. Praise the Lord!



MISS M. B. LINDSAY OF VANCOUVER, B.C.,
ACCEPTED BY THE MISSION NOVEMBER 9TH,
SAILED FOR CHINA NOVEMBER 18TH, 1920

Editorial Notes

A MIDST death and want and distress the happy season of Christmas returns again. It was into a troubled world that God's Son came bringing light and life, and He continues to bestow these, causing cheer to be found even in China—as we trust will be seen in this present issue.

In a party sailing recently, still another young lady has gone out as an accepted probationer of the China Inland Mission. Thus our reinforcements from North America for this year number six young women and one young man. We again ask prayer for these new workers, as well as for missionaries who have returned to their field.

Inquiries are being made at our office and funds are being received on behalf of the famine which it is estimated may affect about fifty-nine millions in China. In the early autumn people were feeding on leaves and roots, endeavoring to flee into neighboring provinces (which generally repulsed the incomers owing to their own lack), leaving by the roadside children that could not be fed or carried, and even selling their offspring (sometimes for as little as a dollar) heedless of the fact that life might be worse than death to these little ones, fed by others only to be slaves. Later months no doubt will bring fuller, harrowing details but no one knows how many may perish meanwhile. Gifts received will be forwarded at the earliest opportunity to our treasurer at Shanghai for use in the relief.

The reports in regard to the terrible famine seems to locate it in Chihli, northern Honan, Shan-tung and parts of Shansi. These provinces are adjacent one to another, all lying in the north-eastern part of China. Added to the failure of rains, the presence of warring armies in this region during the present year further explains the distress, and on top of it all, the continued distrust and rivalry of factions by no means smooth the way for relief movements. While the gifts which are coming in for famine sufferers are greatly needed, we would remind our friends of the equal importance of prayer, that the distribution may be carried out promptly, efficiently and with the sincere co-operation of officials. There is a further request which we should bring to God at this time, namely, that this awful calamity may bring to the Chinese a practical illustration of Christian love and through this a seeking and partaking on their part of "the Living Bread which came down from Heaven," and which is given "for the life of the world."

The late Pastor Stearns of Philadelphia who was a member of the North American Council of the China Inland Mission was a man of unusual ministry and one who will be widely missed. In addition to the work of his own church, in Germantown, Philadelphia, for many years he conducted nine or more

weekly Bible classes in various cities, including New York, Brooklyn, Baltimore, and Washington, so that during his active years he was truly "in journeyings often." Peculiarly zealous in setting forth missionary work as the practical responsibility of Christians and in constantly presenting missionary information in his services and meetings, he became instrumental in maintaining many missionaries in foreign fields through funds, not raised by organization or canvass, but personally entrusted to his care. Thus, his own church during a period of twenty-three years gave over \$265,000 to missions, while between 1889 and 1919 the missionary contributions from all sources put at his disposal amounted to more than a million dollars. We would ask prayer for all the bereaved friends in foreign lands with whom he was in touch, as well as for those of his large home "parish" and his family circle. Anyone meeting Pastor Stearns was likely to be asked, "What are your initials?" And given them, he would at once fit words for a little personal motto—his own (D. M. S.), he would say, stood for "Don't Mind Satan." This "missionary pastor" summed up the church's mission in these words: "To know the Lord, and to make Him known, is the one only thing that we are here for, and to qualify us for that He has given us His Word and His Spirit."

"A friend of mine in his journey is come to me, and I have nothing to set before him" (Luke 11:16). A missionary was led to use the foregoing Scripture to illustrate the essential elements of intercession. He divided the text into three portions, viz: (1) "A friend of mine in his journey" at midnight, (2) "is come to me," (3) "I have nothing to set before him." First, there must stand before us, in our consciousness, the benighted journeying friend; we must acknowledge his need as one upon a journey, and we must see his coming at midnight—that hour of weariness, lack of light and danger. Next, we must realize that in his need he is truly come to us and that his dependence for help is upon us, not indefinitely but directly. Finally, we must face the fact that we ourselves have nothing to give him; because of our wants, the bread that he needs must come from Another, and we must get it from Him. If we consider ourselves as this aroused friend of the journeying benighted friend, and go in his behalf to the greater Friend who can give what the hungry wanderer needs; we may find the lesson our Lord gives in this parable, for it follows the disciples' request that He teach them to pray. In these days there are many, not only in heathen lands but at home also, who (spiritually) are traveling, hungry and in darkness. If we are learning the lesson of sympathy and importunate intercession we will go to our Friend for our friend, asking Him for bread. And will He give a stone? "If ye then, being evil, know how to give good gifts . . . how much more your heavenly Father!"

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more than a replacing of heathen festivals (p. 186).			
Pray that the Lord may raise up evangelists and workers among the tribespeople (p. 187).			
Praise God for the fruit in far Ningsia (p. 188).			
Remember new workers going out to China and workers returning from furlough to their fields (p. 189).			
Remember the sufferers from famine in north China and pray that God may enable His people not only to bring food but the Bread of Life to those so sorely in need (p. 189).			
ARRIVALS			
November 9th, 1920, at Vancouver, Dr. and Mrs. A. Hogg, and Mrs. A. L. Shapleigh, from China.			
November 12th, at New York, Rev. and Mrs. K. Macleod, from Great Britain.			
December 2nd, at New York, Mr. and Mrs. Herbert H. Taylor, from England.			
DEPARTURES			
November 10th, 1920, from Vancouver, Rev. E. G. Bevis, Rev. and Mrs. L. C. Whitelaw and children returning with Miss M. B. Lindsay, to China.			

Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Pray for the many friends bereaved by the Home call of Pastor Stearns and ask that the Lord may continue to bless his work (pages 179 and 189).

Remember in prayer the "varied work" of missionaries (p. 181).

Praise God for "loving hearts" in Chinese boy nurses and pray that these and other hospital workers may continue earnest soul-winners (p. 183).

Pray for the children in China (pp. 184 and 188).

Pray for the Christmas festivals in various parts of China, that they may have the true message and be far

ARRIVALS

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HERE AND THERE

The party consisting of Mr. and Mrs. Best, Miss Kratzer, Mr. Nauman and Mr. Lambert arrived in China early in November.

Mr. and Mrs. W. A. Hick who have been serving efficiently in the Treasurer's Department at Shanghai leave shortly for Ichang in order to study and also do some work among the Chinese there while preparing themselves later to assist and then relieve Mr. and Mrs. Andrews in the Business Department and Home at Chungking, Szechwan.

Dr. J. A. Anderson is reported seriously ill and advised to return to the home land for rest and change.

Miss E. E. Hershey has been ill with erysipelas at Nanchang, Kiangsi, nursed by Miss Mary Allen from Chinkiang.

Dr. and Mrs. Howard Taylor safely

arrived in Sian, Kansu, according to a letter of early November which also announced that Mrs. W. H. Hockman and others had reached Chungking, Szechwan. We are grateful for this news owing to the disturbed condition of west China.

Mr. and Mrs. Thomas Cook who spent the summer in Chungking, in November had been unable to proceed further than Luchow on account of the unrest, but hoped soon to be able to go forward to Pengshan.

Word has been received from Yunnan that the robbers under lang Tien-fuh who held Dr. Shelton for ransom and later raided Taku, have been defeated and scattered. Mr. Gowan, therefore, has resumed work again in Taku, receiving great welcome from the Christians but finding little left of the Mission property which had been looted three times.

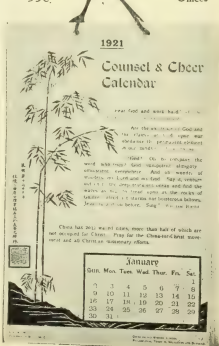
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CALENDAR FOR 1921

12 pages, 6 x 9", in colors

Price 35c. from C.I.M. Offices



THE FAMINE IN CHINA

The China Inland Mission has work in all the provinces affected by the famine. The offices of the Mission are receiving funds for famine relief and are prepared to forward such with utmost dispatch.

We believe the need has not be exaggerated by the daily press. Our General Director at Shanghai reports an estimate that about fifty-nine millions of people are, or will be, in need of relief. This includes many of our brothers and sisters in Christ in that land.

A testimony to Christian character has been given from a non-Christian source by government representatives specially requesting the help of Chinese Christians to safeguard the distribution of seed wheat in Honan. A missionary in northern Honan (Canadian Presbyterian) says: "Fall wheat has been sown . . . but while this spells a possible harvest at the beginning of June next, yet fall wheat however green cannot keep men and women, boys and girls, alive during the eight months which they have to wait until the grain ripens. During that awful wait, thousands will have passed beyond the need of wheat or any other grain."

A picture of conditions not in remote regions but close to the main line of railway in Chihli province has been given by a C.I.M. missionary: "I went with a biblewoman to some of the nearer villages to make investigation as to the real state of things, and I must say I have not yet found that the statements of the distress have been in the least exaggerated. The principal food is chaff and wild vegetables, leaves of trees and bark ground to flour, and even straw, which is ground up with the husk of the persimmon. Some who are fortunate enough to possess gardens have raised onions and, of course, this will be a great help to those who have such; but as to grain, I have not seen any at all in more than two houses, or anything that could be called food for human beings. One just says, 'What will become of the poor things during the bitter cold weather that is hastening on us?'"

The above statement is made, not as indicating a change of policy on the part of the China Inland Mission with regard to appeals but to meet recurring inquiries and at the urgent request of friends.

237 School Lane, Philadelphia, Pa.

China Inland Mission

507 Church St., Toronto, Ont.

MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, NOVEMBER, 1920

TORONTO

MISSIONARY AND GENERAL PURPOSES		Date No.	Amount	Date No.	Amount
		22-1338	\$ 10.00	13-1281	\$ 4.00
		1339	5.00	1282	Famine 2.00
Date No.	Amount	1341	5.00	15-1287	Famine 3.00
1-1210	\$ 3.00	23-1344	100.00	1288	Famine 4.00
1211	10.00	1342	5.00	1289	Famine 3.00
1212	5.00	1343	5.00	1290	Famine 2.00
1213	10.00	23-1344	100.00	1291	Famine 4.00
1214	1.00	1348	187.50	1294	Famine 5.00
1215	2.00	1350	5.00	1295	10.00
1216	3.00	1351	5.00	16-1298	Famine 10.00
1217	2.00	24-1354	100.00	1299	3.00
1218	2.00	1356	10.00	17-1303	Famine 25.00
1219	2.00	24-1357	10.00	1304	Famine 5.00
2-1222	3.00	24-1358	5.00	1309	Famine 10.00
1225	2.00	25-1360	5.00	18-1311	Anon 5.00
1228	1.25	1362	10.00		
4-1229	1.00	1363	10.00	1312	Famine 11.00
1232	2.00	1366	5.00	1313	Famine 5.00
1233	1.00	1367	2.00	1315	Famine 5.00
1234	3.00	1371	2.00	1316	10.15
1235	10.00	1372	5.00	19-1321	Famine 13.00
1236	10.00	1373	20.00	1324	Famine 15.00
1237	5.00	1374	2.00	1325	Famine 5.00
1238	5.00	26-1383	30.00	1326	Famine 3.00
5-1241	7.00	29-1392	34.35	1327	Famine 25.00
1242	1.00	1394	40.00	20-1328	Famine 5.00
5-1252	5.00	1395	5.00	22-1330	Famine 15.00
5-1253 Anon	1.00	1397	330.00	1331	Famine 30.85
1254	5.00	30-1400	30.00	1337	Famine 3.00
1255	100.00	1401	60.00	23-1345	Famine 25.00
10-1257	25.50			1346	5.00
1258	15.00			24-1352	Famine 5.00
1259	20.00		\$1,978.40	1353	5.00
1260	10.00			1355	7.00
1261	25.00			1358	5.00
1262	10.00			1359	Famine 5.00
1263	25.00			25-1361	Famine 3.00
1264	10.00			1363	Famine 32.30
11-1270	48.00	1-1217	\$ 15.15	1364	15.00
1271	17.74	1-1219	12.20	1365	25.00
1272	4.00	1-1221	31.25	1366	20.00
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1274	4.00	1-1224	25.15	1368	Famine 3.00
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1278	2.00	5-1239	2.00	26-1381	10.00
1279	5.00	6-1240	5.00	1382	Famine 10.00
1280	10.00	10-1244	10.00	1383	Famine 8.00
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